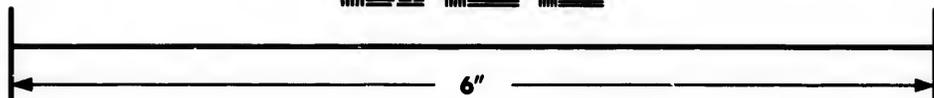
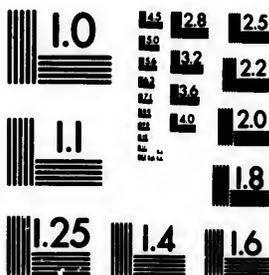


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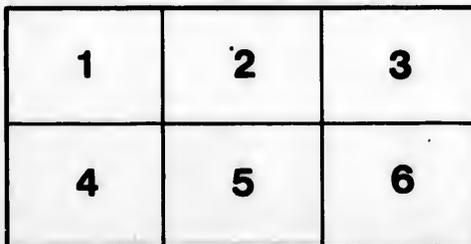
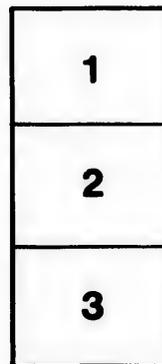
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A BRIEF HISTORY  
OF THE  
CHURCH  
IN  
UPPER CANADA:

CONTAINING THE ACTS OF PARLIAMENT, IMPERIAL AND PROVINCIAL;  
ROYAL INSTRUCTIONS; PROCEEDINGS OF THE DEPUTATION; CORRESPONDENCE WITH  
THE GOVERNMENT; CLERGY RESERVES' QUESTION, &c. &c.

---

BY WILLIAM BETTRIDGE, B.D.,

(ST. JOHN'S COLLEGE, CAMBRIDGE,)

RECTOR OF WOODSTOCK, UPPER CANADA.

One of the Deputation from the late Bishop of Quebec, the Bishop of Montreal, and the  
Archdeacons and Clergy of Upper Canada.

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TO HIS GRACE  
**THE ARCHBISHOP OF CANTERBURY,**

&c. &c. &c.

PRIMATE OF ALL ENGLAND, METROPOLITAN.

---

MY LORD ARCHBISHOP,

I have not the presumption to suppose that anything contained in the following pages will add to the knowledge which your Grace so fully possesses, of the history of our Church in Upper Canada. My object in publishing this work is, simply, to bring, in a connected form, the History of our Church, in that Province, under the consideration of the Christian public. In a very short time the future destinies of our Colonial Establishment, as far as they depend upon, or are influenced by, human laws, must be discussed, and definitively arranged, by the Imperial Legislature. The proceedings of this august body cannot fail to be guided, in some measure, at least, by the opinions of the nation. If these are found favourable to the Establishment, (and I know of no surer method to secure so desirable an event, than the exhibition of our claims in all the simplicity of truth,) we may entertain the good hope that our Zion will be protected, and become a blessing to the land: if, on the contrary, the public should be against us, or manifest an indifference to our State and Establishment, we can only then await Jehovah's pleasure concerning us,

assured, that if He permit his authorized teachers to be removed, and the ministrations of the pure and Apostolic Church of England to be disregarded, or to cease in Upper Canada, it will be a token that judgment is coming upon us to the utmost.

May the Spirit of Grace and supplication be poured upon the Church; may the prayer ascend from every heart, that no such calamity may befall our beloved and highly-favoured country!

I cannot refrain from thus publicly expressing my grateful sense of your Grace's unceasing kindness, and patient and prompt attention to the repeated representations of our wants and necessities, which, in the discharge of a duty, imposed upon me by the Church in Upper Canada, I have thought it expedient to lay before your Grace.

With sentiments of profound respect, and unfeigned gratitude,

I have the honour to be,

My Lord Archbishop,

Your Grace's most humble and faithful servant,

WILLIAM BETTRIDCE.

A  
28, York-street, Montague-square,  
London, March 31, 1866.

## PREFACE.

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THE compiler of the following pages, begs utterly to disclaim any party or political motives, in bringing before the public the history, state, and wants of the Church in Upper Canada. He is satisfied, that such an attempt could not fail to injure the cause he is most anxious to advance, and would also be in direct opposition to the wishes and instructions of the Clergy, by whom he has been deputed to make that cause known. It is not the writer's intention, or wish, to impugn the measures of the present or past Governments, as originating in any design to oppress, or to deprive the Church of rights, secured to her, as well by the principles of the monarchy, as by the letter and spirit of the Constitutional act of the Province; although it cannot be denied, that the policy, of late years pursued, will not fail to have that effect. The writer indulges the hope, that the interest of the public, generally, will be awakened to the subject of our claims; and that the publication of the official documents connected with the history of our Church, in Upper Canada, may tend, in some measure, to assist those Members of

Parliament whose attention has not been drawn to the question, in forming their judgment, upon which the welfare, temporal and eternal, of present and future generations, must greatly depend.

The plan which the writer has adopted in the prosecution of his design, appears, after mature deliberation, to be the best calculated to engage attention, and to impart information. The Acts of Parliament, Instructions, &c., will be interwoven with the History of the Church, in the **FIRST PART**; the proceedings of the Deputation, and the Correspondence with Her Majesty's Government, will constitute the **SECOND**; and the State and Wants of the Church, will be briefly exhibited in the **THIRD**.

## FIRST PART.

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# HISTORY OF THE CHURCH.

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THE history of the Church, in Upper Canada, presents very little difficulty in its relation: there are many, yet living, who may remember the period when the Church in the Upper Province received a distinct existence from, although it was allowed to remain under the same Episcopate as, the Church in the Lower Province. Prior to the year 1791, the two Provinces were united, and formed one government. It will be necessary, therefore, to advert briefly to the state of the Church before the erection of the Provinces into separate governments.

The conquest of the Province of Quebec was completed in the year 1759. In the treaty which preceded the surrender, the French commander, a member of the Church of Rome, manifested a very earnest zeal for the maintenance, to that Church, of all the privileges granted to it by the French King. He succeeded in his efforts, perhaps beyond his own expectations, certainly beyond the wishes of the Protestant population of the Northern States of America, who solemnly expressed, (in "States" assembled,) their regret that such concessions should have been made to a conquered people. The rights, privileges, lands, or seigneuries held by the Romish Church previous to the conquest, were primarily secured by the articles of capitulation, and eventually confirmed by a solemn act of the British Parliament, in 1774, (14 Geo. III., c. 83.) By this act it must be admitted, that in Lower Canada at least, the Church of Rome is recognised as the Established Church; or, if not *the*, certainly *an* Established Church. And thus at a period when we might have hoped better things, we behold the first inroad made upon that distinctive Protestantism which pervades our entire constitution, and which,

indeed, is the very foundation-stone of our monarchy. It does not appear that this departure from the principles of our constitution attracted any particular attention in the Mother Country, although, as already hinted, the measure was resented and deeply reprobated by the Colonies of North America, who had, themselves, greatly contributed towards the success of our enterprises against the French. The effects of this first concession to the Church of Rome, which, as in her error, so in her enmity to the Protestant faith, boasts of being "semper cadem," have been too plainly manifested to escape the attention of the reflecting portion of our people. The Established Church of England was not, however, entirely neglected in this legislative measure of concession to Romanism, for it is expressly provided therein, that

"It should be lawful for his Majesty, his heirs or successors, to make such provision out of the rest of the said accustomed dues and rights, for the encouragement of the Protestant religion, and for the maintenance and support of a Protestant Clergy, within the said Province, as should, from time to time, be thought necessary and expedient."

The Clergy of our Church were thus placed in the prospective hope of participating in "the rest of dues and rights" which remained, after a most bountiful provision for the Romish Church had been conceded. It is not, perhaps, generally known, that these "dues, and rights, and lands," thus secured to the Church of Rome, are productive of a vast revenue. Not a curé, or parochial priest in Lower Canada, (and every parish has its Priest,) has a smaller income than £200; the generality average £300 per annum. It would be difficult to determine the amount of revenue enjoyed by the Monastic Establishments of the province: and yet, such is the liberal policy of Protestant Britain, that, as though these possessions were not sufficient, a Bishop\* of the Church of Rome is actually in the receipt of £1,000 per annum from the Imperial treasury. The Clergy of the Church of England, in Lower Canada, are supported, almost exclusively,

\* Vide Parliamentary Proceedings, in *The Times*, of March 10, 1838. The Bishop of Exeter inquired of the noble baron, the Secretary for the Colonies, whether it was true that a Roman Catholic Bishop, in (Lower) Canada, received £1,000 a-year from the Government, in 1832, and that he having died in 1833, his successor had continued to receive the same allowance? Lord Glenelg said the only answer he had to give to the Right Rev. Prelate's question was, an answer in the affirmative.

from the funds of the "Society for Propagating the Gospel in Foreign Parts:" and in answer to an application for the appropriation of £600 a-year, (the proceeds of sales of some of the "rest of the dues,"—called "Clergy reserves,") for the increase of our Establishment in the Lower Province, a distinct negative was returned.

About the period of passing this act of 1774, the revolt of the present United States of America was commenced; and in 1776 their independence of the parent State was boldly declared. A painful struggle ensued; during which the Mother Country was too seriously occupied in her endeavours to quell the insurrection, to give any attention to the ecclesiastical condition of the newly-acquired Province of Quebec. So disastrous to British power and influence was the contest, that in 1783 New York was evacuated. The devoted adherents to the monarchy, preferring its institutions, although this preference must be attended with the loss of earthly possessions, to the republican form of government, sought a refuge in the regions now forming the Province of Upper Canada. It is not invidiously remarked, that the great majority of those who thus sacrificed all to their loyalty, were Churchmen. The only boon they asked, (and this is a matter of history,) was, that in the wilderness, in which they were about to seek a refuge, they might have the institutions in Church and State, for which they had so long and so nobly contended, secured to them and to their children. A promise was given to this effect:—how that promise has been fulfilled, remains to be shewn. In the year 1791, His Majesty George the Third, sent a message to the Parliament, intimating his intention to divide the Province of Quebec, and expressing his wish that a good and sufficient provision might be made by a legislative enactment for the support of a Protestant Clergy. The Parliament immediately entered on the consideration of the message, and the act (31 Geo. III., c. 31,) called the Constitutional Act of the Canadas, was the result. We shall give below all the sections of this act which relate in anywise to the Church, and we bespeak the most serious attention of the reader to them. The Church regards its provisions as the security for her Establishment, protection, enlargement, and support; and yet, simple as it

is thought the provisions are, there are not wanting those who would so interpret them, as to deprive the Church, if *expedient*, of any right at all; and certainly, of any *exclusive* right to the lands which are thus reserved for the support of a Protestant Clergy.

*Clauses of the British Statute 31 Geo. III., c. 31, which relate to the maintenance and support of a Protestant Clergy.*

35. *And whereas* by the above mentioned Act, passed in the fourteenth year of the reign of his present Majesty, it was declared, That the Clergy of the Church of Rome, in the Province of Quebec, might hold, receive, and enjoy their accustomed dues and rights, with respect to such persons only as should profess the said religion: *Provided nevertheless*, that it should be lawful for his Majesty, his heirs or successors, to make such provision out of the rest of the said accustomed dues and rights, for the encouragement of the Protestant religion, and for the maintenance and support of a Protestant Clergy within the said Province as he or they should from time to time think necessary and expedient; *And whereas* by his Majesty's royal instructions, given under his Majesty's royal sign manual on the third day of January, in the year of our Lord one thousand seven hundred and seventy-five, to Guy Carleton, Esquire, now Lord Dorchester, at that time his Majesty's Captain-General and Governor-in-Chief in and over his Majesty's Province of Quebec, his Majesty was pleased, amongst other things, to direct, "That no incumbent professing the said religion of the Church of Rome, appointed to any parish in the said Province, should be entitled to receive any tithes for lands or possessions occupied by a Protestant, but that such tithes should be received by such persons as the said Guy Carleton, Esquire, his Majesty's Captain-General and Governor-in-Chief in and over his Majesty's said Province of Quebec, should appoint, and should be reserved in the hands of his Majesty's Receiver General of the said Province, for the support of a Protestant Clergy in his Majesty's said Province, to be actually resident within the same, and not otherwise, according to such directions as the said Guy Carleton, Esquire, his Majesty's Captain-General and Governor-in-Chief in and over his Majesty's said Province, should receive from his Majesty in that behalf; and that in like manner all growing rents and profits of a vacant benefice should, during such vacancy, be reserved for and applied to the like uses." *And whereas* his Majesty's pleasure has likewise been signified to the same effect in his Majesty's royal instructions, given in like manner to Sir Frederick Haldimand, Knight of the most Honourable order of the Bath, late his Majesty's Captain-General and Governor-in-Chief in and over his Majesty's said Province of Quebec; and also in his Majesty's royal instructions given in like manner to the said Right Hon. Guy Lord Dorchester, now His Majesty's Captain-General, and Governor-in-Chief in and over His Majesty's said Province of Quebec.—*Be it enacted by the authority aforesaid*, that the said declaration and provision contained in the said above mentioned act, and also the said provision so made by his Majesty in consequence

thereof, by his instructions before recited, shall remain and continue to be of full force and effect in each of the said two Provinces of Upper Canada and Lower Canada respectively, except in so far as the said declaration or provisions respectively, or any part thereof, shall be expressly varied or repealed by any act or acts which may be passed by the legislative council and assembly of the said Provinces respectively and assented to by his Majesty, his heirs or successors, under the restriction hereinafter provided.

36. *And whereas* his Majesty has been graciously pleased, by message to both Houses of Parliament, to express his royal desire to be enabled to make a *permanent appropriation of lands* in the said Provinces, for the support and maintenance of a Protestant Clergy within the same, in proportion to such lands as have been already granted within the same by his Majesty: *And whereas* his Majesty has been graciously pleased, by his said message, further to signify his royal desire that such provision may be made, with respect to all *future grants of land* within the said provinces respectively, as may best conduce to the due and sufficient support and maintenance of a Protestant Clergy within the said Provinces, in proportion to such increase as may happen in the population and cultivation thereof: therefore, for the purpose of more effectually fulfilling his Majesty's gracious intentions, as aforesaid, *and of providing for the due execution of the same in all time to come—Be it enacted by the authority aforesaid*, That it shall and may be lawful for his Majesty, his heirs or successors, to authorise the Governor or Lieutenant-Governor of each of the said Provinces respectively, or the person administering the Government therein, to make, from and out of the lands of the Crown within such Provinces, such allotment and appropriation of lands, for the support and maintenance of a Protestant Clergy within the same, as may bear a due proportion to the amount of such lands within the same as have at any time been granted by or under the authority of his Majesty: and that whenever any grant of lands within either of the said Provinces shall hereafter be made, by or under the authority of his Majesty, his heirs or successors, there shall at the same time be made, in respect of the same, a proportionable allotment and appropriation of lands for the above mentioned purpose, within the township or parish to which such lands so to be granted shall appertain or be annexed, or as nearly adjacent thereto as circumstances will admit; and that no such grants shall be valid or effectual unless the same shall contain a specification of the lands so allotted and appropriated, in respect of the lands to be thereby granted; and that such lands, so allotted and appropriated, shall be, as nearly as the circumstances and nature of the case will admit, of the like quality as the lands in respect of which the same are so allotted and appropriated, and shall be, as nearly as the same can be estimated at the time of making such grant, equal in value to the seventh part of the lands so granted.

37. *And be it further enacted by the authority aforesaid*, That all and every the rents, profits or emoluments, which may at any time

arise from such lands, so allotted and appropriated as aforesaid, shall be applicable solely to the maintenance and support of a Protestant Clergy, within the Province in which the same shall be situated, and to no other use or purpose whatever.

38. *And be it further enacted by the authority aforesaid,* That it shall and may be lawful for his Majesty, his heirs or successors, to authorise the Governor or Lieutenant-Governor of each of the said Provinces respectively, or the person administering the Government therein from time to time, with the advice of such Executive Council as shall have been appointed by his Majesty, his heirs or successors, within such Province, for the affairs thereof, to constitute and erect, *within every township or parish which now is or hereafter may be formed, constituted or erected,* within such Province, one or more parsonage or rectory, or parsonages or rectories, according to the establishment of the Church of England; and from time to time, by an instrument under the great seal of such Province, to endow every such parsonage or rectory with so much or such a part of the lands so allotted and appropriated as aforesaid, in respect of any lands within such township or parish which shall have been granted subsequent to the commencement of this act, or of such lands as may have been allotted and appropriated for the same purpose, by or in virtue of any instruction which may be given by his Majesty in respect of any lands granted by his Majesty before the commencement of this act, as such Governor, Lieutenant-Governor, or person administering the Government, shall, with the advice of the said Executive Council, *judge to be expedient* under the then existing circumstances of such township or parish.

39. *And be it further enacted by the authority aforesaid,* That it shall and may be lawful for his Majesty, his heirs or successors, to authorise the Governor, Lieutenant-Governor, or person administering the Government of each of the said Provinces respectively, to present to every such parsonage or rectory, an Incumbent or Minister of the Church of England, who shall have been duly ordained according to the rites of the said Church, and to supply from time to time such vacancies as may happen therein; and that every person so presented to any such parsonage or rectory, shall hold or enjoy the same, and all rights, profits and emoluments thereunto belonging or granted, as fully and amply, and in the same manner, and on the same terms and conditions, and liable to the performance of the same duties, as the Incumbent of a parsonage or rectory in England.

40. *Provided always, and be it further enacted by the authority aforesaid,* That every such presentation of an incumbent or Minister to any such parsonage or rectory, and also the enjoyment of any such parsonage or rectory, and of the rights, profits and emoluments thereof, by any such Incumbent or Minister, shall be subject and liable to all rights of institution, and all other spiritual and ecclesiastical jurisdiction and authority, which have been lawfully granted by his Majesty's royal letters patent to the Bishop of Nova Scotia, or which may hereafter, by his Majesty's royal authority, be lawfully granted or appointed to

be administered and executed within the said Provinces, or either of them respectively, by the said Bishop of Nova Scotia, or by any other person or persons, according to the laws and canons of the Church of England, which are lawfully made and received in England.

41. *Provided always, and be it further enacted by the authority aforesaid,* That the several provisions hereinbefore contained, respecting the allotment and appropriation of lands for the support of a Protestant Clergy within the said Provinces, and also respecting the constituting, erecting, and endowing parsonages or rectories within the said Provinces; and also respecting the presentation of Incumbents or Ministers to the same; and also respecting the manner in which such Incumbents or Ministers shall hold and enjoy the same, shall be subject to be varied or repealed by any express provisions for that purpose, contained in any act or acts which may be passed by the Legislative Council and Assembly of the said Provinces respectively, and assented to by his Majesty, his heirs or successors, under the restriction hereinafter provided.

42. *Provided nevertheless, and be it further enacted by the authority aforesaid,* That whenever any act or acts shall be passed by the Legislative Council and Assembly of either of the said Provinces, containing any provisions to vary or repeal the above recited declaration and provisions contained in the said act passed in the fourteenth year of the reign of his present Majesty; or to vary or repeal the above recited provision contained in his Majesty's royal instructions, given on the third day of January, in the year of our Lord one thousand seven hundred and seventy-five, to the said Guy Carleton, Esquire, now Lord Dorchester; or to vary or repeal the provisions hereinbefore contained for continuing the force and effect of the said declaration and provisions; or to vary or repeal any of the several provisions hereinbefore contained respecting the allotment and appropriation of lands for the support of a Protestant Clergy within the said Provinces; or respecting the constituting, erecting, or endowing, parsonages or rectories within the said Provinces; or respecting the presentation of Incumbents or Ministers to the same; or respecting the manner in which such Incumbents or Ministers shall hold and enjoy the same; and also that whenever any act or acts shall be so passed, containing any provisions which shall in any manner relate to or affect the enjoyment or exercise of any religious form or mode of worship; or shall impose or create any penalties, burdens, disabilities, or disqualifications, in respect of the same; or shall in any manner relate to or affect the payment, recovery, or enjoyment, of any of the accustomed dues or rights hereinbefore mentioned; or shall in any manner relate to the granting, imposing, or recovering any other dues, or stipends, or emoluments whatever, to be paid to or for the use of any Minister, Priest, Ecclesiastic, or Teacher, according to any religious form or mode of worship, in respect of his said office or function; or shall in any manner relate to or affect the Establishment or Discipline of the Church of England, amongst the Ministers and members thereof within the said Provinces; or shall in any manner relate to or affect the King's Prerogative touching the granting of waste lands of the

Crown within the said Provinces, every such act or acts shall, previous to any declaration or signification of the King's assent thereto, be laid before both Houses of Parliament in Great Britain; and that it shall not be lawful for his Majesty, his heirs or successors, to signify his or their assent to any such act or acts, *until thirty days* after the same shall have been laid before the said Houses, or to assent to any such act or acts, *in case either House of Parliament shall, within the said thirty days, address his Majesty, his heirs or successors, to withhold his or their assent from such act or acts,* and that no such act shall be valid or effectual to any of the said purposes, within either of the said Provinces, unless the Legislative Council and Assembly of such Province shall, in the session in which the same shall have been passed by them, have presented to the Governor, Lieutenant Governor, or person administering the government of such Province, an address or addresses, specifying that such act contains provisions for some of the said purposes herein before specially described, and desiring that, in order to give effect to the same, such act should be transmitted to England without delay, for the purpose of being laid before Parliament previous to the signification of his Majesty's assent thereto.

In these few sections the reader is presented with the charter of the Church's Right. We think, nay, we are persuaded, that it would be impossible for a person whose judgment was unbiassed to rise from the careful perusal of this act without declaring his conscientious belief that to the Church of England, and to the Church of England *alone*, belongs the right of possessing the lands so reserved. It is when party feelings and sectarian policy interpose, that a different interpretation is entertained, an opposite conclusion formed. The *permanency* of the provision, as well as the Church's right to it, has been made the subject of discussion and doubt. If language can define permanency, then it must surely be allowed that the meaning of the act on this important bearing cannot be misunderstood. To this we have more especially referred in our answer to Lord Glenelg's despatch of the 7th of August. One remark, however, may be made here, which deserves especial attention, and which it is believed furnishes an answer to the objections to the *permanency* of the provision which may be drawn from the 41st section. It is this:—If the *principle* of a legislative measure be *permanent* and *unalterable*, then however the details of the measure may be modified or repealed, as circumstances may require, or even an entirely new act become necessary, still no stretch of legislative power can annihilate the *principle*: this must survive every effort at alteration and subversion. What is the principle of

the act of 1791? the duty of the state is to provide for the religious instruction of the people. In the performance of this bounden duty the act was passed. Opposition from the enemies of the Church or of the State cannot release the "powers that be" from their responsibility to God and to the people committed to their charge. The manner of providing for the ministers of the Established Church may require modification or alteration, but without a plain dereliction of duty they may not be left to the precarious support of the people. We stop not to notice at any length the delusions of the voluntary system, or of the duty of Government to sanction and support all sects and denominations *alike*. The former has been exposed by the experience of our own country; for its inefficacy to supply *the people* with religious instruction is too obvious to need any proof. The latter argues so little foresight, so little discernment of the effects of simultaneously cultivating and fostering systems which are *morally* as well as politically opposed, that our wonder cannot fail to be excited that even in this age of novel extravagancies any one should be found bold enough to advance it. Let *toleration* be co-extensive with Christianity, unless, indeed, the form of religion plainly interfere with the maintenance of peace and order, as *established* in our community. Such a "cloak of maliciousness" should not be permitted. But widely, indeed, does the toleration and the pecuniary support of a system of religion differ. It is moreover a vain excuse for refusing the exclusive support of the "powers that be" to the rational faith, to urge the difficulty, if not the impossibility, of deciding which system is right. Such a plea involves the admission that truth itself cannot successfully be sought or assuredly attained—a doctrine few *Protestants* would be disposed to receive. When the Church of England shall be found wanting in her adherence to the truth of God's word, and the due ministrations of Christ's sacrament,—when she shall pertinaciously maintain the "corruptions" of the Church of Rome or any other errors incompatible with the truth as it is in Jesus, then let her place, as the National Establishment, be occupied by some more pure, more apostolical church: till then her maintenance and enlargement, to the extent of our gracious Sovereign's dominions, by the legislative and executive bodies, is a plain and positive duty.

For nearly thirty years no attempt was made to call in question the exclusive right of the Church of England to those lands called the "Clergy Reserves." The notion was then broached that there is so peculiar a vagueness in the letter, and such an elasticity in the spirit of the act, as admits of the interpretation that the Church of Scotland at least may claim a share in the provision thus made for a Protestant clergy. It is not from any inimical disposition to the Church of Scotland that we reject this notion, but simply because we believe that it is at variance with the letter and spirit of the act itself. The claim of the Church of Scotland rests on the fact, which we are not disposed to deny, that she is an *established* Church,—established, indeed, in Scotland, but in no other part of the British dominions. We submit, in proof of this assertion, a few sections of the "*King's Instructions*" sent to the governor of the Canadas in the year 1818. This document cannot fail to show that the Government at that time did so interpret the Constitutional Act of 1791, as recognising the Church of England as the *only* Established Church in Upper Canada.

§ 41.—Whereas the establishment of proper regulations on matters of ecclesiastical concern is an object of very great importance, it will be your indispensable duty to take care that no arrangements in regard thereto be made, but such as may give full satisfaction to our new subjects, in every point in which they have a right to any *indulgence* on that head, always remembering that it is a *toleration* of the free exercise of the religion of the Church of Rome only to which they are entitled, but *not to the powers and privileges of it as an Established Church*, THAT BEING A PREFERENCE WHICH BELONGS ONLY TO THE PROTESTANT CHURCH OF ENGLAND.

§ 44.—It is our will and pleasure to reserve to you the granting of licences for marriage, letters of administration, and probate of wills, as heretofore exercised by you and your predecessors, and also to reserve to you and all others to whom it may lawfully belong, *the patronage and right of presentation to benefices*; but it is our will and pleasure that the person so presented shall be instituted by the Bishop, or his Commissary duly authorized by him.

§ 45.—You are to take especial care that God Almighty be devoutly and duly served throughout your government—that the Lord's Day be duly kept, and the *services and prayers appointed by and according to the Book of Common Prayer* be publicly and solemnly performed throughout the year.

§ 52.—You are not to present ANY Protestant minister to ANY ecclesiastical benefice within our said province by virtue of the said Act, passed in the 31st year of our reign, and of our commission to you, without a

*proper certificate from the Bishop of Quebec, or his Commissary, of his being conformable to the doctrine and discipline of the Church of England.*

§ 53.—And you are to take especial care that the table of marriages established by the canons of the Church of England be hung up in all places of public worship, according to the rites of the Church of England.

In the above five sections of the *King's Instructions* there is contained a direct and explicit recognition of the Establishment of the Church of England. Very strong supplementary proof of the same position may be gathered from the seventh, ninth, and tenth paragraphs of the 42d section, and from sections 43, 46, 47, 48, 49, &c. &c. They go to the full extent of proving that *the British Ministry of 1818 considered the powers and privileges of an Established Church, within the province of Upper Canada, a preference belonging ONLY to the Protestant Church of England.*

The pretensions of the Scotch Church to a portion of the Clergy Reserves, were soon succeeded by those of the friends of various other denominations of dissenters. It is very natural, that as long as the shadow of a hope existed, of successfully impugning the Church's exclusive right, the agitation of the question would be increased with increasing bitterness and violence. The subject was referred to the Home Government, in 1818; the ministry submitted it to the law officers of the crown, who delivered their opinions in the subjoined letter.

Doctor's Commons, 15th Nov. 1819.

My Lord.—We are honoured with your Lordship's commands of the 14th September last, stating that doubts have arisen how far, under the construction of the act passed in the 31st year of his present Majesty, (c. 31.) the Dissenting Protestant Ministers resident in Canada have a legal claim to participate in the lands by that act directed to be reserved as a provision for the support and maintenance of a Protestant Clergy.

And your Lordship is pleased to request, that we would take the same into consideration and report to your Lordship, for the information of the Prince Regent, our opinion, whether the Governor of the Province is either required by the act, or would be justified in applying the produce of the reserved lands to the maintenance of any other than the Clergy of the Church of England resident in the Province; and in the event of our being of opinion that the Ministers of Dissenting Protestant congregations have a concurrent claim with those of the Church of England, further desiring our opinion, whether in applying the reserved lands to the endowment of rectories and parsonages, as required by the 38th clause, it is incumbent upon his Majesty to retain a proportion of those lands for the maintenance of the Dissenting Clergy, and as to the pro-

portion, in which, under such a construction, the provision is to be assigned to the different classes of Dissenters established within the Province.

We are of opinion, that though the provisions made by 31st Geo. III. c. 31, § 36 and 42, for the support and maintenance of a Protestant Clergy, are not confined solely to the Clergy of the Church of England, but may be extended also to the Clergy of the Church of Scotland, if there are any such settled in Canada, (as appears to have been admitted in the debate upon the passing of the act,) yet that they do not extend to the Dissenting Ministers, since we think the terms, Protestant Clergy, can apply only to the Protestant Clergy recognized and established by law.

The 37th section which directs, "that the rents and profits of the lands, &c., shall be applicable solely to the maintenance and support of a Protestant Clergy," does not specify by what authority the rents and profits are to be so applied. Supposing the Governor to be duly authorised by the act to make such application, we think that he will be justified in applying such rents and profits to the maintenance and support of Clergy of the Church of Scotland, as well as those of the Church of England, but not to the support and maintenance of Ministers of Dissenting Protestant congregations.

With respect to the second question, the 38th clause, "which empowers his Majesty to authorise the Governor to constitute and erect parsonages or rectories according to the establishment of the Church of England;" provides also, "that he may endow every such parsonage or rectory with so much of the lands allotted and appropriated, in respect to any land within such township or parish which shall have been granted, as the Governor, with the advice of the Executive Council, shall judge to be expedient."

*Under these terms he might endow any particular parsonage or rectory, with the whole lands allotted and appropriated in that township or parish.*

It would be inconsistent with this discretionary power, that any proportion of such lands should be absolutely retained for any other Clergy than those mentioned in that clause, and we think that it is not incumbent on his Majesty so to retain any proportion of such lands.

We have the honour to be, my Lord,

Your Lordship's most obedient humble servants,

(Signed)

EARL BATHURST,  
&c. &c. &c.

CHRIST. ROBINSON,  
R. GIFFORD.  
J. S. COPLEY.

It cannot be denied that the opinions, here expressed, of the law officers of the crown, very distinctly favour the claims advanced by the members of the Scotch Church, for a participation in the "rents and profits" arising from the Clergy reserves, while they do as distinctly reject any supposed right of that Church to a share of them for parochial endowments. The notion of the right of other dissenters from the Established Church, is sum-

marily dismissed. With unfeigned respect for such high legal authority, it may be said, that authority, equally entitled to respect, although not *official*, has distinctly given an opposite decision. It must be remembered, that the law officers of the crown have not been constituted a competent tribunal to settle any differences which might arise in the interpretation of the act: with the authority, which enacted, must rest the ultimate appeal. It is, therefore, much to be regretted, that at this early stage of the discussion, the Government did not bring the question before the Parliament, in order, by a decisive measure, to remove so fruitful a source of contention and strife. It was, perhaps, imagined, that the Provincial Legislature would, in the exercise of powers vested in them, take the subject into grave consideration, and pass some effectual measure for the sanction of the Sovereign, and Imperial Parliament. The legislative assemblies have, however, manifested a very natural aversion to initiate any proceedings on the subject, under the persuasion, doubtless, that no measure, passed in the Colony, could be final. They must have regarded it a waste of time. One exception must be made. The opinion had partially obtained in the Province, that as the Rectors or Parsons, who were duly instituted, became possessed of rights, perfectly similar to those enjoyed by Incumbents in England, (Section 39,) it might happen that a claim would be preferred to the tithes of produce, &c. An act was, in consequence, passed by the Colonial Parliament, which received the royal sanction in 1823.

*An Act relative to the Right of Tithes within this Province. (Passed by the Legislature of Upper Canada.)*

[The Royal Assent to this Bill, was promulgated by proclamation, bearing date the 20th day of February, 1823.]

WHEREAS notwithstanding his Majesty has been graciously pleased to reserve, for the support of a Protestant Clergy in this Province, one-seventh of all lands granted therein, doubts have been suggested that the tithe of the produce of land might still be legally demanded by the Incumbent duly instituted, or Rector of any parish; which doubt it is important to the well-doing of this Colony to remove; be it enacted by the King's most excellent Majesty, by and with the advice and consent of the Legislative Council and Assembly of the Province of Upper Canada, constituted and assembled by virtue of and under the authority of an act passed in the Parliament of Great Britain, entitled, "An act to repeal certain parts of an act passed in the four-

teenth year of his Majesty's reign, entitled, 'An act for making more effectual provision for the Government of the Province of Quebec, in North America, and to make further provision for the Government of the said Province,' and by the authority of the same, *That no tithes shall be claimed, demanded, or received, by any Ecclesiastical Parson, Rector, or Vicar, of the Protestant Church within this Province, any law, custom, or usage to the contrary notwithstanding.*

The conclusion can scarcely be avoided, that the Legislature of Upper Canada did, by this bill, acknowledge the exclusive right of the Church of England to the Clergy Reserves. No other Protestant denomination of Christians designates its ministers, Rectors or Vicars, or permits them to demand or receive tithes. It should be borne, also, in mind, that this provision of one-seventh of the lands of the Province, was secured to the Clergy of the Established Church, in lieu of the claim they might otherwise make, and maintain, to the tithes of the Colony. These Clergy Reserves were, and are, in fact, a commutation of tithes; the authority which would venture to deprive the Church of these, her rightful possessions, would not, we fear, hesitate to dispose of any other property, however firmly secured by statute, or however long enjoyed by prescription.

It appears by an official return that upwards of 300,000 acres of the Clergy Reserves have been leased. The system of leasing could not but prove utterly inadequate to meet the wants of the Church; indeed, it must be a matter of surprise that any persons could be found to take those lands on lease. The crown lands were for many years sold at a nominal or very low price (they have not yet attained an average of eight shillings an acre); and many free grants were made. Such a facility of obtaining freshholds could not but operate against the leasing the Reserves, however advantageous might be the terms on which they were offered to the public. It is by no means improbable that the lots, which were leased, were taken under some vague opinion, that the fee simple might be procured at the same price as the crown lands, at the option of the lessee, and thus even the small advance of principal be avoided, at a time when new settlers most need their little *all* to clear and stock their farms. The rents for the leased lands have been frequently and urgently demanded;—few of the holders of those lands have complied with the request. It soon became evident that for the purposes of a

provision for the Clergy those lands, under existing circumstances' were comparatively useless. A proposition was, therefore, submitted to Parliament, and entertained, and became a law to alienate a portion of these lands. The quantity proposed to be sold was not to exceed 100,000 acres annually, or one-fourth part of the whole property. This act was passed in the year 1827 (7 and 8 Geo. IV., c. 62.) It is worthy of remark that no notice is taken in this act of the various claims which have been made to a participation in these lands in common with the Established Church. Even the opinion of the law officers of the crown did not appear sufficiently important to render expedient any express alteration in the language of the act in order to define the legitimate proprietors of the Reserves. It is simply, but distinctly, provided that the proceeds of the sales should be applied to the same objects as those designed by the act of 1791, and to no other use or purpose whatever:—

*An Act of the Imperial Parliament, passed anno septimo and octavo, Georgii IV. Regis, chap. 62. An Act to authorise the sale of a part of the Clergy Reserves in the Provinces of Upper and Lower Canada: 2nd July, 1827.*

WHEREAS by an Act passed in the thirty-first year of the reign of his late Majesty King George the Third, intituled, "An Act to repeal certain parts of an Act passed in the fourteenth year of his Majesty's reign, intituled 'An Act for making more effectual provision for the government of the Province of Quebec, in North America, and to make further provision for the government of the said Province,'" it is among other things enacted, that it shall and may be lawful for his Majesty, his heirs or successors, to authorise the Governor or Lieutenant Governor of each of the Provinces of Upper Canada and Lower Canada respectively, or the person administering the government therein, to make, from and out of the lands of the crown within such Provinces, such allotment and appropriation of lands as therein mentioned for the support and maintenance of a Protestant Clergy within the same; and it was further enacted, that all and every the rents, profits, or emoluments which might at any time arise from such lands so allotted and appropriated as aforesaid, should be applicable solely for the maintenance and support of a Protestant Clergy within the Province in which the same should be situated, and to no other purpose whatever: And whereas in pursuance of the said act such allotment and appropriation of land as aforesaid, have from time to time been reserved for the purpose therein mentioned, which lands are known within the said Provinces by the name of *the Clergy Reserves*: And whereas the said Clergy Reserves have in great part remained waste and unproductive, from the want of capital to be employed in the cultivation thereof; and it is expedient to authorise the sale of certain parts of such Clergy Reserves, to the intent that the monies arising

from such sale may be employed in the improvement of the remaining part of the said Clergy Reserves, or otherwise, for the purposes for which the said lands are so reserved as aforesaid: Be it therefore enacted by the King's most excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same—that it shall and may be lawful for the Governor and Lieutenant-Governor, or Officer administering the government of the said Provinces, or either of them, with the consent of the Executive Council appointed within such province for the affairs thereof, in pursuance of any instructions which may be issued to such Governor, Lieutenant-Governor, or other officer as aforesaid, by his Majesty, through one of his principal Secretaries of State, to sell, alienate and convey, in fee simple, or for any less estate or interest, a part of the said Clergy Reserves in each of the said Provinces, (not exceeding in either Province one-fourth of the Reserves within such Province,) upon, under, and subject to such conditions, provisoes, and regulations, as his Majesty, by any such instructions as aforesaid, shall be pleased to direct and appoint:—*Provided nevertheless*, that the quantity of the said Clergy Reserves so to be sold as aforesaid, in any one year, in either of the said Provinces, shall not in the whole exceed one hundred thousand acres: *Provided also*, that the monies to arise by, or to be produced from, any such sale or sales, shall be paid over to such officer or officers of his Majesty's revenue within the said Provinces respectively, as his Majesty shall be pleased to appoint to receive the same, and shall by such officer or officers be invested in the public funds of the United Kingdom of Great Britain and Ireland, in such manner and form as his Majesty shall from time to time be pleased to direct: *Provided also*, that the dividends and interest accruing from such public funds, so to be purchased, shall be appropriated, applied, and disposed of for the improvement of the remaining part of the said Clergy Reserves, or otherwise for the purposes for which the said lands were so reserved as aforesaid, *and for no other purpose whatsoever*; save only so far as it may be necessary to apply the same, or any part thereof, in or towards defraying the expenses of or attendant upon any such sale or sales as aforesaid; and which appropriations shall be so made in such manner and form, and for such special purposes, as his Majesty from time to time shall approve and direct.

II. *And be it further enacted*, That it shall and may be lawful for the Governor, Lieutenant-Governor, or officer administering the government of the said Provinces, with the consent of such Executive Council as aforesaid, in pursuance of any instructions which may in manner aforesaid be issued to him, to give and grant in exchange for any part of the said Clergy Reserves, any lands of and belonging to his Majesty within the said Provinces, of equal value with such Clergy Reserves so to be taken in exchange, or to accept in exchange for any such Clergy Reserves, from any person or persons, any lands of equal value; and all lands so taken in exchange for any such Clergy Reserves, shall be holden by his Majesty, his heirs and successors, in trust for the several purposes to which the said Clergy Reserves are appropriated by the said act, so passed in the thirty-first year of the reign of his late Majesty King George the Third, or by this present act.

It is plain that this act tended in nowise to settle the *legal* right to the Clergy Reserves further than that right is recognised and established by the act of 1791. The opinion of Parliament and of Government remained the same on the subject. Whatever claims were made, however urgently or clamorously they were advanced, or however pertinaciously maintained, the only tribunal which could decide on any supposed doubt remained silent, and did thus tacitly recognize the *alone* right of the Church of England to the Reserves. The Executive also appears to have acted, at least up to the period of passing this act, and for several years after, on the conviction that the Church alone possessed this right; for to no other denomination was any grant of land made, or any of the interests or profits, arising from the leased lands, given. There is a provision in this act of 1827 which, if carried out into full operation, as the wants of the Church required, would facilitate the establishment of the Church in the newly-settled parts, and greatly assist in the maintenance of the Clergy;—it is the authority given to the Lieutenant-Governor, by and with the advice of the Executive Council, to sanction the exchange of any portion of the unleased reserves for lands cleared and possessed by private individuals in the immediate vicinity of a church, and even for a residence or rectory-house for the minister. Thus, if due attention were observed in the selection of a site for a church, however humble and unassuming the fabric might be in its structure, advantage might be taken of the low price even of cleared land in a new colony, to effect an exchange of forty to one hundred acres for a glebe. If a settler, possessing sufficient means to enable him to advance the money, and willing to build a rectory-house, should offer it to the Government, wild lands to the full value of the house might be procured in exchange. The late excellent Lieutenant-Governor, Sir J. Colborne, acting up to the suggestions of Lord Ripon, facilitated these exchanges, whenever a proper opportunity presented itself. The Clergy themselves, most probably from ignorance of the provision thus made, or from the difficulty of inducing private individuals to barter away their lands which had cost so much toil in clearing, did not avail themselves, as they ought otherwise to have done, of the declared readiness of the Governor to sanction exchanges. This privilege was absolutely refused by the late Lieutenant-Governor, Sir F. Head, not of course on his own authority

or responsibility: he must have received instructions to that effect. This portion of the act was thus virtually repealed by the Home Government. We do hope that the representations which have been made to her Majesty's Government on this subject will not be disregarded.

The state of the Lower Province, in the year 1828, rendered it necessary for the Imperial Parliament, to institute some enquiry into the grievances, alleged to exist in that Province. A Committee of the House of Commons was appointed; and amongst other subjects of interest brought under their consideration, that of the Clergy Reserves appears to have occupied a portion of their time, and to have been, at least, partially examined. Their report is certainly unfavourable to the Church; but it must be borne in mind, that this is *only* the opinion of the individuals composing the Committee; for the Report was never brought up, or discussed; neither has any action been taken on it since the Committee presented it.

*Extract from the Report of the Select Committee of the House of Commons, appointed in 1827, to Report on the Civil Government of Canada.*

It now remains for us to lay before the House the result of our inquiries into the Clergy reserves, which appear, by the statements of the petitioners from Upper Canada, to be the cause of much anxiety and dissatisfaction in that Province. By the act of 1791, the Governor is directed to make from and out of the lands of the crown within such Provinces, such allotment and appropriation of lands for the support and maintenance of a Protestant Clergy within the same, as may bear a due proportion to the amount of such lands within the same, as have at any time been granted by or under any authority of his Majesty. And it is further provided, that such lands so allotted and appropriated shall be, as nearly as the circumstances and the nature of the case will admit, of the like quality as the lands in respect of which the same are so allotted and appropriated; and shall be, as nearly as the same may be estimated at the time of making such grant, equal in value to the seventh part of the lands so granted.

The directions thus given have been strictly carried into effect, and the result is, that the separate portions of land which have been thus reserved, are scattered over the whole of the districts already granted.

It was no doubt expected by the framers of this act that, as the other six parts of the land granted were improved and cultivated, the reserved part would produce a rent, and that out of the profits thus realized, an ample fund might be established for the maintenance of a Protestant Clergy. These anticipations, however, have not as yet been, and do not appear likely to be soon realized. Judging, indeed, by all the information the Committee could obtain on this subject, they entertain no doubt that

these Reserved Lands, as they are at present distributed over the Colony, retard more than any other circumstance the improvement of the Colony, lying as they do in detached portions in each township, and intervening between the occupations of actual settlers, who have no means of cutting roads through the woods and morasses which thus separate them from their neighbours. The allotment of those portions of reserved wilderness has, in fact, done much more to diminish the value of the six parts granted to these settlers, than the improvement of their allotments has done to increase the value of the Reserves. This we think must be apparent from the result of the attempts which have been made to dispose of these lands. A corporation has been formed within the Province, consisting of the Clergy of the Church of England, who have been empowered to grant leases of those lands for a term not exceeding 21 years. It appears that in the Lower Province alone, the total quantity of Clergy Reserves is 488,594 acres, of which 75,639 acres are granted on leases, the terms of which are,—that for every lot of 200 acres, 8 bushels of wheat, or 25s. per annum, shall be paid for the first 7 years; 16 bushels, or 50s. per annum, shall be paid for the next 7 years, and 24 bushels, or 75s. per annum, for the last 7 years. Under these circumstances, the nominal rent of the Clergy Reserves is £930 per annum. The actual receipt for the average of the last three years has been only £50 per annum.—The great difference between the nominal and net receipt is to be accounted for by the great difficulty of collecting rents, and by tenants absconding. We are informed also, that the resident Clergy act as local agents in collecting the rents, that a sum of £175 had been deducted for the expenses of management, and that at the date of the last communication on this subject, £250 remained in the hands of the Receiver General, being the gross produce of the whole revenue of an estate of 954,488 acres.

An attempt has been made to dispose of this estate by sale.—The Canada Company, established by the Act (6 Geo. IV. c. 75,) agreed to purchase a large portion of these Reserves at a price to be fixed by Commissioners; 3s. 6d. per acre was the price estimated, and at this sum an unwillingness was expressed on the part of the Church to dispose of the lands.

The Government, therefore, have made arrangements with the Company, and an act has since been passed authorising the sale of these lands to any person desiring to purchase them, provided the quantity sold does not exceed 100,000 acres each year,

As your Committee entertain no doubt that the reservation of these lands in mortmain is a serious obstacle to the improvement of the Colony, they think every proper exertion should be made to place them in the hands of persons who will perform upon them the duties of settlement, and bring them gradually into cultivation.

That their value, whatever it may be, must be applied to the maintenance of a Protestant Clergy, there can be no doubt. And your Committee regret that there is no prospect, as far as a present and a succeeding generation is concerned, of their produce being sufficient for that object, in a country where wholly unimproved land is granted in fee for almost nothing to persons willing to settle on it. It is hardly to be expected

that with the exception of some favoured allotments, responsible tenants will be found who will hold on lease, or that purchasers of such land will be found at more than a nominal price.

Your Committee, however, are happy to find that the principle of the progressive sale of these lands has already been sanctioned by an act of the British Parliament. They cannot avoid recommending in the strongest manner the propriety of securing for the future any provision which may be deemed necessary for the religious wants of the community in those Provinces, by other means than by a reservation of one-seventh of the land, according to the enactment of the act of 1791. They would also observe that equal objections exist to the reservation of that seventh, which in practice appears to be reserved for the benefit of the crown; and doubtless the time must arrive when these Reserved Lands will have acquired a considerable value from the circumstance of their being surrounded by settled districts, but that value will have been acquired at the expense of the real interest of this Province, and will operate to retard that course of general improvement, which is the true source of national wealth. Your Committee are of opinion therefore, that it may be well for the Government to consider whether these lands cannot be permanently alienated, subject to some fixed moderate reserved payment, (either in money or in grain, as may be demanded,) to arise after the first 10 or 15 years of occupation. They are not prepared to do more than offer this suggestion, which appears to them to be worthy of more careful investigation than it is in their power to give it; but in this or in some such mode, they are fully persuaded the lands thus reserved ought without delay to be permanently disposed of.

To a property at once so large and so unproductive, it appears that there are numerous claimants.

The act of 1791 directs that the profits arising from this source shall be applied to a Protestant Clergy; doubts have arisen whether the act requires the Government to confine them to the use of the Church of England only, or to allow the Church of Scotland to participate in them. The law officers of the crown have given an opinion in favour of the rights of the Church of Scotland to such participation, in which your Committee entirely concur: but the question has also been raised, whether the Clergy of every denomination of Christians, except Roman Catholics, may not be included; it is not for your Committee to express an opinion on the accuracy which the words of the act legally convey. They entertain no doubt, however, that the intention of those persons who brought forward the measure in Parliament was to endow with parsonage houses and glebe lands, the Clergy of the Church of England, at the discretion of the local Government; but with respect to the distribution of the proceeds of the Reserved Lands generally, they are of opinion that they sought to reserve to the Government the right to apply the money, if they so thought fit, to any Protestant Clergy.

The Committee see little reason to hope that the annual income to be derived from this source is likely, within any time to which they can look forward, to amount to a sufficient sum to provide for the Protestant Clergy of these Provinces; but they venture to press the early consideration of this subject on his Majesty's Government, with a view to an

adjustment that they may be satisfactory to the Province; of the principle on which the proceeds from these lands are hereafter to be applied, and in deciding on the just and prudent application of these funds, the Government will necessarily be influenced by the state of the population, as to religious opinions, at the period when the decision is to be taken. At present it is certain that the adherents of the Church of England constitute but a small minority in the Provinces of Upper Canada. On the part of the Scotch Church, claims have been strongly urged on account of its establishment in the Empire, and from the number of its adherents in the Province. With regard to the other religious sects, the Committee have found much difficulty in ascertaining the exact numerical proportions which they bear one to the other; but the evidence has led them to believe, that neither the adherents of the Church of England nor those of the Church of Scotland form the most numerous religious body within the Province of Upper Canada.

This Report has been inserted, in order that the charge of withholding any document of an unfavourable character, with regard to the Church, may not attach to us. It cannot be appealed to, as decisive in any way, on the subject in debate: and if the perusal of it produce any effect, it will, surely, be the persuasion, that the opinions of individuals, or of bodies, not competent to give a final decision, must, as they differ from one another, tend only to involve the question in greater difficulty, and to render its adjustment, by the Imperial Parliament, more obviously a duty of paramount necessity. The Church of England cannot but earnestly desire a speedy and final settlement of her right to the Reserves, if any such she have. The friends of the Church, in the Imperial Parliament, would be rendering an essential service to the cause of our holy religion, by pressing, in all legitimate ways, to this decision: for they may not be aware, although it is quite conceivable, that the Church has to endure all the reproach and odium, while she possesses none of the advantages, of an Establishment, in the Colony. The Clergy are continually held up to the hatred and scorn of the disaffected, as preying upon the vitals of the Province, and amassing riches and possessions, which properly belong to the community.

In the year 1831, a bill passed the House of Assembly for alienating the Clergy Reserves from the purposes for which they had been originally granted; but it was unanimously rejected by the Legislative Council. At the same time, the following address was adopted by the Council, and presented to the King.

TO THE KING'S MOST EXCELLENT MAJESTY.

MOST GRACIOUS SOVEREIGN :

WE, your Majesty's dutiful and loyal subjects, the Legislative Council of Upper Canada, in provincial parliament assembled, humbly beg leave to address ourselves to your Majesty, on a subject of the utmost consequence to the future welfare of this colony.

We observe with great concern the efforts which are making in this colony to inculcate the opinion, that it is an infringement of liberty to make provision for the support of the Christian religion, by maintaining some form of public worship, even although such a provision should be made (as in this province it has been made) without imposing a burthen upon any class of the people, and without subjecting to any civil disability those persons who profess a different faith.

As one of the branches of the legislature of this colony, we feel it to be our duty to declare our dissent from such a position, as being directly repugnant to principles which have been long and firmly established in every part of the British empire, and expressly at variance with the original constitution of this province, and with the sacred pledge given by your Majesty's late royal father when Canada became a British province.

In the first arrangements made by his late Majesty, and by Parliament, for the government of Canada, it was their principal care to continue and assure to the inhabitants that provision which the French Government had made for the support of religion, and accordingly the clergy of the Roman Catholic Church were secured in the enjoyment of all their legal and accustomed rights; and many years afterwards, when the accession of a large English population, particularly in this portion of Canada, rendered it proper to divide the province, and to make provision for two separate governments, his Majesty, in a message to Parliament, expressly recommended to them to consider of such provisions as should be necessary for enabling his Majesty to make a *permanent* appropriation of lands in the said provinces for the support and maintenance of a Protestant Clergy within the same.

Concurring in this recommendation of his Majesty, the Parliament of Great Britain, by the statute 31 Geo. III. ch. 31st. made a provision for the support of a Protestant Clergy in this province in the terms of the royal message; and they secured it by enactments so direct and positive, and so particular in their details, that there can be no part of the British empire in which a public provision for the maintenance of religion stands on plainer ground than in the provinces of Canada.

It was not until after this provision had existed, without complaint or remonstrance, for more than thirty years, that any attempt was made to excite a feeling of dissatisfaction in respect to it. Among the objections which have been urged against it since that period, it has been stated, that the Reserves, by remaining waste, obstruct the settlement of the province, and that the quantity of the land reserved is excessive in proportion to the object. With respect to the first objection, it has always been exaggerated, and the reasoning in support of it was daily becoming weaker in consequence of the occupation of the Reserves by lessees, even before

the measures which have lately been taken for their sale, under the authority of a recent Act of the Imperial Parliament.

Since they have been thus placed in a course of gradual alienation there not only remains no fair objection of that kind, but it is in reality a great benefit to the country, that respectable emigrants coming at this late period from Europe are enabled, by the opportunity of purchasing these Clergy Reserves, to obtain lands in eligible situations, upon convenient and moderate terms.

With regard to the argument that the allotment for religious purposes is excessive, and disproportioned to the object—it is easy to set at rest any question on that point, and to afford the most conclusive assurance that nothing more than an adequate provision is desired. This province is divided into townships, each of which contains about one hundred square miles, and in many of which there are already populous villages, besides the agricultural population generally dispersed over the whole surface.

It can easily be determined whether the support of two clergymen of the Church of England, or of any given number beyond that, would form a reasonable provision for the religious wants of such a subdivision of the country, having in view what must be the future condition of this colony.

There can be as little difficulty in determining what stipend would assure a barely adequate maintenance to such clergymen; and if Parliament were to place at the disposal of his Majesty the surplus of the endowment in any township that may remain after this adequate maintenance shall have been secured, such a measure must necessarily remove the apprehension of those persons who conceive the provision to be improvident and lavish.

It is not our intention, on this occasion, to express any opinion respecting the claims which the Church of Scotland has preferred to a participation, being content that it rests with your Majesty and with Parliament to decide upon it.

We regret that it was ever thought advisable to agitate that question in this colony, where it could not be determined; and we earnestly hope, for the sake of religion itself, that it may be speedily set at rest by a final decision. In the meantime, we cannot forbear to express our conviction, that, the rulers of the Church of Scotland are more sincerely attached to the principles of Christianity than to desire that the only permanent provision for religious instruction which exists in this country should be entirely abolished, because it has appeared doubtful whether that particular Church has a right to share in it.

They must be aware, that it is not with those feelings that the support of their venerable establishment is regarded in Scotland, by their fellow subjects of other denominations; and we do them the justice to believe that they would be forward to disavow any such sentiments in regard to this Province.

We find that the necessity of providing by public aid for the education of the various classes in society is felt and acted upon in this Province as well as in other countries, and we can by no means admit that their religious instruction can be treated as a matter of less important concern, and one that may with greater safety be left to the precarious liberality of individuals.

On the contrary, when we consider that the security of life and property, and all that is protected by the due administration of public justice, depends upon the religious obligation which the mind attaches to an oath, we feel that the best interests of society are involved in the maintenance of that provision which we earnestly desire to preserve.

We beg leave further to represent to your Majesty, that within the forty years which have elapsed since this endowment was allotted, the population of Upper Canada has increased from ten thousand, to two hundred and twenty thousand souls; the Province comprises within its present organized districts a country not less in extent than the kingdom of England and Wales; the fertility of the soil and the excellence of the climate are favourable to the most rapid advancement in population; and we persuade ourselves that your Majesty will not consider it expedient or right, that the millions of people who are to inhabit this country at no very remote period, shall be left dependent upon chance for the religious instruction they are to receive.

On the contrary, we fully trust that your Majesty and the Imperial Parliament, maintaining one of the first principles of the British Constitution, will preserve to the inhabitants of Upper Canada the advantage of an adequate and permanent provision for the support of public worship, convinced that by such means the best security will be provided for the moral conduct of the people; and for the peace and happiness of society.

(Signed)

JOHN B. ROBINSON,  
SPEAKER.

*Legislative Council Chamber.*

16th March, 1831.

This powerful, energetic, yet respectful Christian address to the Sovereign on a subject involving the dearest and highest interests of the Province could not fail, it is thought, to produce a favourable impression on the royal mind, and to render the necessity of supporting and establishing the Church of England more apparent and imperative. It is to be regretted that the Home Government should have cherished so pertinaciously the reluctance to bring the whole subject of the Clergy Reserves before Parliament; every year and every day must have given fresh proof of the improbability (not to say impossibility) of settling the question in the Province. It cannot be denied that the acknowledging and establishing of the just claims of the Church and the rejection of all others would require a decision of procedure which a reverential and unalterable attachment to *principle* could alone originate and sustain; but if "the highest and first object of national policy," the "maintenance of the true religion established amongst us," were steadily kept in view, the difficulties of arranging the details would be overcome as they presented themselves. If, how-

ever, the *expediency* of departing from principle be once listened to and acted on, the punishment of the dereliction of a sacred duty will be constantly recurring in the necessity of receding farther and farther from the right path, and difficulties innumerable and insurmountable will ever be at hand to annoy and to confound.

In the beginning of the succeeding year (1832) the Lieutenant-Governor sent the following Message, by command of his Majesty, to the Legislature of Upper Canada. The object of the Message is plainly to induce the Provincial Parliament to undertake the duty, sanctioned by the act of 1791, from the discharge of which the Home Government appeared desirous to relieve the Imperial Parliament :—

*(Message brought into the House of Assembly by the Attorney General.)*

J. COLBORNE.

The Lieutenant Governor has received his Majesty's commands to make the following communication to the House of Assembly, in reference to the lands, which, in pursuance of the constitutional act of this Province, have been set apart for the support and maintenance of a Protestant Clergy.

The representations which have at different times been made to his Majesty and his royal predecessors, of the prejudice sustained by his faithful subjects in this Province, from the appropriation of the Clergy Reserves, have engaged his Majesty's most attentive consideration.

His Majesty has, with no less anxiety, considered how far such an appropriation of territory is conducive, either to the temporal welfare of the ministers of religion in this Province, or to their spiritual influence. Bound no less by his personal feelings, than by the sacred obligations of that station to which Providence has called him, to watch over the interests of all the Protestant Churches within his dominions, his Majesty could never consent to abandon those interests with a view to any objects of temporary and apparent expediency.

It has therefore been with peculiar satisfaction that in the result of his inquiries into this subject, his Majesty has found that the changes sought for by so large a proportion of the inhabitants of this Province, may be carried into effect without sacrificing the just claims of the Established Churches of England and Scotland. The waste lands which have been set apart as a provision for the Clergy of those venerable bodies, have hitherto yielded no disposable revenue. The period at which they might reasonably be expected to become more productive is still remote. His Majesty has solid grounds for entertaining the hope that before the arrival of that period, it may be found practicable to afford the Clergy of those Churches, such a reasonable and moderate provision as may be necessary for enabling them properly to discharge their sacred functions.

His Majesty, therefore, invites the House of Assembly of Upper Canada, to consider how the powers given to the Provincial Legislature by the

Constitutional Act, to vary or repeal this part of its provisions, can be called into exercise most advantageously, for the spiritual and temporal interests of his Majesty's faithful subjects in this province.

GOVERNMENT HOUSE,  
25th January, 1832. }

There is an assumption in this Message which the yet unsettled state of the whole subject by no means justifies ;—it is, in fact, a begging of the whole question as regards the Church of Scotland ; it is an admission of the right of that Church to a share in the lands, which had been distinctly denied by the law officers of the crown, and steadily refused by the Church of England. This document, however entitled to our respect as emanating from the throne, must be considered nevertheless only as the language and opinion of the colonial minister of the day. It was dealt with accordingly. The plan which the Home Government were prepared to sanction, as the best for settling the question, was the re-investing the whole of the remaining Clergy Reserves in the crown for disposal as his Majesty might think fit. This is evident from the proceedings of the Provincial Government, for the Attorney-General of the Province introduced a bill to this effect, upon which, however, no discussion was had ; and, although again brought forward in the following year (1833), and read a first time, no further procedure was taken :—

WHEREAS, by an act passed in the Parliament of Great Britain, in the thirty-first year of the reign of his late Majesty King George the Third, entitled, "An act to repeal certain parts of an act passed in the fourteenth year of his Majesty's reign, entitled, 'An act for making more effectual provision for the Government of the Provinces of Quebec, in North America,' and to make further provision for the Government of the said Province," it was amongst other things enacted, that it should and might be lawful for his said late Majesty, his heirs and successors, to authorise the Governor or Lieutenant Governor of each of the said Provinces respectively, or the person administering the government therein, to make, from and out of the lands of the crown within such Provinces, such allotment and appropriation of the lands for the support and maintenance of a Protestant Clergy within the same, as may bear a due proportion to the amount of such lands within the same as had at any time been granted by or under the authority of his said late Majesty, and that upon any grant of land within either of the said Provinces, which should hereafter be made by or under the authority of his Majesty, his heirs or successors, there should at the same time be made in respect of the same, a proportionable allotment and appropriation of land for the above mentioned purpose, within the township or parish to which such

lands so to be granted should appertain or be annexed, or as nearly adjacent thereto as circumstances would admit; and that no such grant should be valid or effectual, unless the same should contain a specification of the lands so allotted or appropriated in respect of the land to be thereby granted; and that such land so allotted and appropriated should be, as nearly as the circumstances and nature of the case would admit, of the like quality as the lands in respect of which the said land should be so allotted and appropriated, and should be as nearly as the same could be estimated at the time of making such grant, equal in value to the seventh part of the lands so granted. And it was thereby further enacted, that all and every the rents, profits, or emoluments, which might at any time arise from such lands so allotted and appropriated as aforesaid, should be applicable solely to the maintenance of a Protestant Clergy within the Province in which the same should be situated, and to no other use or purpose whatever. And whereas, various parts of the said Clergy Reserves within this Province, have been demised by letters patent, under the great seal of this Province, to divers persons for terms of years which have not yet expired. And whereas, by a certain Act of Parliament of the United Kingdom of Great Britain and Ireland, passed in the seventh and eighth years of the reign of his late Majesty King George the Fourth, entitled, "An Act to authorise the sale of a part of the Clergy Reserves in the Provinces of Upper and Lower Canada," it is enacted, that it shall and may be lawful for the Governor, Lieutenant-Governor, or officer administering the government of the said Provinces, or either of them, with consent of the Executive Council appointed within such Province for the affairs thereof, in pursuance of any instructions which may be issued to such Governor, Lieutenant Governor, or other officer as aforesaid, by his Majesty, through one of the principal Secretaries of State, to sell, alienate, and convey, in fee simple, or for any less estate or interest, a part of the said Clergy Reserves in each of the said Provinces, not exceeding in either Province one-fourth of the Reserves within such Province, upon, under, and subject to such conditions, provisoes, and regulations, as his Majesty by any such instruction as aforesaid, shall be pleased to direct and appoint;—Provided nevertheless, that the quantity of the said Clergy Reserves so to be sold as aforesaid, in any one year in either of the said Provinces, shall not in the whole exceed one hundred thousand acres: Provided also, that the monies to arise by, or to be produced from any such sale or sales, shall be paid over to such officer or officers of his Majesty's revenue, within the said Province respectively, as his Majesty shall be pleased to appoint to receive the same, and shall, by such officer or officers, be invested in the public funds of the United Kingdom of Great Britain and Ireland, in such manner and form as his Majesty shall from time to time be pleased to direct; provided also, that the dividends and interest accruing from such public funds so to be purchased, shall be appropriated, applied, and disposed of for the improvement of the remaining part of the said Clergy Reserves, or otherwise for the purposes for which the said lands were reserved, as aforesaid, and for no other purpose whatever, save only so far as it may be necessary to apply the same or any part thereof, in or towards defraying the expenses of, or attendant upon any such sale or

sales as aforesaid, and which appropriations shall be so made in such manner and form, and for such special purposes, as his Majesty from time to time shall approve and direct.

And whereas, in pursuance of the said last recited act, the Lieutenant-Governor for the time being, of this province, with the consent of the Executive Council, hath, in pursuance of instructions for that purpose, issued by his late Majesty King George the Fourth, through one of his Principal Secretaries of State, effected sales of divers parts of the Clergy Reserves: and whereas, by a message to both houses of the Provincial Legislature, bearing date the 25th day of January, 1832, his Excellency Major General Sir John Colborne, K. C. B. hath signified to both houses of the Legislature of this province, his Majesty's most gracious invitation to consider how far the powers given to the Provincial Legislature by the constitutional Act, to vary or repeal that part of its provisions which relate to the lands allotted and appropriated in this province, to the support and maintenance of a Protestant Clergy, could be called into exercise for the spiritual and temporal interests of his Majesty's faithful subjects in this province. Now, therefore, be it enacted, &c. That so much as is hereinbefore recited of the said Act of the British Parliament, so passed as aforesaid, in the thirty-first year of the reign of his late Majesty King George the Third, shall be, and the same is hereby repealed.

*And be it, &c.* That from henceforth no grant heretofore made by, or on behalf of his Majesty, or any of his royal predecessors, of any lands situated within this province, shall be or be deemed invalid or ineffectual, or be liable to be impeached, or vacated or set aside, by reason that any such grant did not contain a specification of the lands allotted and appropriated for the support and maintenance of a Protestant Clergy, in respect of the lands thereby granted; but every grant of land within this province, heretofore made by, or on behalf of his Majesty or of any of his royal predecessors, in which any specifications made had been omitted, shall henceforth be and shall be deemed and taken from the day of the date thereof, to have been as valid and effectual in the law as though such grants had contained the specification aforesaid.

*And be it, &c.* That all the lands heretofore appropriated within this province, for the support and maintenance of a Protestant Clergy, now remaining unsold, shall be and they are hereby declared to be vested in his Majesty, his heirs and successors, as of his and their estate, absolutely discharged from all trusts for the benefit of a Protestant Clergy, and of and from all and every the claims and demands of such Clergy, upon or in respect of the same.

*Provided always, and be it, &c.* That nothing herein contained shall take away or affect, or be construed to take away or affect the right or title of any person or persons, in, or to any lands which may by any such person or persons be holden or enjoyed, or which any such person or persons may claim to hold or enjoy, by virtue of any sale, alienation, conveyance or contract, made, executed or entered into, in pursuance of the above recited act of parliament, passed in the seventh and eighth year of his said late Majesty's reign; but that every such sale, alienation or contract, shall be as valid and effectual in the law, and shall henceforth have and continue to have the same force and effect as if this present

Act had not been made: provided also, that nothing herein contained shall extend, or be construed to extend to render invalid or ineffectual, any lease or demise of any part of the said Reserves so passed under the great seal of this province, as aforesaid.

As this bill never passed into a law, although in the following session a division took place on it in the House of Assembly, any comment would be unnecessary.

An event of considerable importance in the history of our Church in Upper Canada occurred at this period (1832); I allude to the measure, which obtained the sanction of the House of Commons, of withdrawing from "The Society for the Propagation of the Gospel in Foreign Parts" the annual Parliamentary grant of £15,600. This Society had been honoured as the channel through which the Government caused the supplies to pass, necessary for the maintenance of the Clergy in the British colonies of North America; and a faithful steward of the national provision for the national Church the Society proved. At no period since the establishment of the Society had its energies and resources been more zealously or wisely employed, or its missionaries been more scrupulously selected, or more justly distinguished for their piety and diligence, than at the moment when this measure was adopted. It would be, perhaps, unjust to ascribe to the Government any premeditated design to overturn the Establishment: it may be supposed that, urged by the repeated solicitations of a party in Parliament, and confiding in the anticipated sufficiency of the Clergy Reserves to supply the wants of the Church,—a confidence the more readily entertained as it received the countenance, if it did not originate in the representations, of the Lieutenant-Governor,—his Majesty's Ministers recommended or assented to the abstraction of so important a succour from the Church at a time when her position in the Province, and the vast increase of her members rendered an augmentation rather than a diminution, still less a total withdrawal, of support necessary. The efforts made by the society to supply the deficiency by an appeal to the Christian sympathies of the members of the Church will be fresh in the recollection of all who felt an interest in the subject. It was, however, clear, long before the expiration of the time allowed for the continuance of the reduced grant (1834), that unless some extraordinary assistance

were procured, the Society must abandon some portion of the sphere of its labours, or reduce the number of its missionaries by one-half. This necessity appears to have been represented to his Majesty's Government, as the subjoined extract of a letter will shew from R. W. Hay, Esq., to the Hon. J. K. Stewart, (brother of the late Bishop of Quebec), dated Downing-street, 29d of April, 1834:—

In consequence of the withdrawal of the aid heretofore received from Parliament, the Society for the Propagation of the Gospel appears to have found it impossible to maintain its former establishments; and it announced last year that in Upper Canada, where Government had been able to provide an annual payment of £100 to each Missionary at present employed the present average being £200, the allowances of the Society to its Missionaries would be discontinued after the year 1834; and that in all the other North American Colonies they would be reduced by one-half, after the year 1835.

Such a result of the withdrawal of the annual Parliamentary grant could scarcely have been anticipated by the Government; we could otherwise not imagine that they would have consented to, much less recommended, the measure. The representations which were made, at the time, of the imminent destruction which must befall the Establishment in Upper Canada, unless the Government continued, in some way or other, to support it, were not without effect. The propriety of retracing their steps in the Imperial Parliament did not suggest itself, or was not thought expedient; the Government, therefore, made the casual and territorial revenues, the only funds at the disposal of the crown, in Upper Canada, partially chargeable with the salaries of the missionaries of the Church then existing in the Province, at the same time distinctly declaring that no provision would be made by the Government for the *successors* of the Clergy. We say "partially chargeable," because the *whole* of the salaries was not drawn from that source, but only such part of them as the interest arising from the sales of the Clergy Reserves failed to supply. This arrangement will furnish matter for a few observations. In the first place, the exclusive right of the Church of England to the lands, and the proceeds arising from the annual sales of them, is tacitly acknowledged by the Government. But this acknowledgment of our rights, which circumstances thus elicited, was accompanied by a restriction which, if persevered in by the Government, must utterly

preclude, for many years, the possibility of adding one single missionary to our present lamentably inefficient Establishment : viz., whatever increase might arise to the annual interest from the sales of the Clergy Reserves, or from the outstanding debts on leases, is restricted to the sole purpose of relieving the casual and territorial revenue of the charge originally attached to it. If we take our Establishment in 1834 to have been fifty clergymen, and their incomes to have averaged £150, the whole amount would be £7,500. The amount of interest arising from the Clergy Reserves, at the same period, may be stated at £2,000. The crown revenues were consequently drawn on for £5,500. Many years must, therefore, elapse before this sum of £5,500 will be derived from the Clergy Reserves, to relieve the crown revenue from the burden imposed on it ; and, consequently, just as many years must pass before any addition to the number of our missionaries can take place. The restriction operates still more disadvantageously ; for not only the increase from the Reserves, but also the amount arising from the decrease in the number of ministers, from death or removal, are appropriated to the relief of the crown revenues. So that, as in three instances it has actually occurred, every death or removal from the Province, diminishes the efficiency of our Establishment ; and the places, thus vacated, must remain unsupplied, unless means be drawn from private resources. We cannot refrain from expressing the feeling that the Church is, in this manner, hardly dealt with. Our population has been nearly doubled since 1832 ; several of our ministers have been removed from their earthly labours ; and yet, by the present arrangement, so far from our increasing wants being met by increasing support, the very reverse is the fact. Would it be too much to ask, on behalf of the national Church, that the amount, placed to the charge of the casual and territorial revenues in 1832, should be diminished *only* by the death of the present missionaries, and that the amount of increase in the funds, arising from interest of the Clergy Reserves' sales, should be appropriated to supply the annual casualties by death or removal, or the many urgent and increasing demands for ministers from our destitute population ?

It is said, on high authority, that the Parliament of Great Britain would not regard as legitimate, the application of any

portion of the vast resources of the country, to the spiritual instruction of our population in the Colonies. With unfeigned respect for "authority," we venture to assert that such an opinion is derogatory to the Christian character of the Legislature of these dominions; and that, on a fair representation being made to the Houses of Parliament, of our appalling spiritual destitution, a prompt and liberal assistance would be afforded to the Church. Surely the representation should be made, in the confidence of a favourable result. Should the "authority" quoted, be found correct in the opinion stated, however humiliating the discovery might be to the Christian character of the nation, it is better the truth should be manifest. There appears, however, something so repugnant to our notions of justice in the opinion, that we repudiate it altogether. It is a fact that the legislature of Great Britain has empowered parochial authorities to raise money, (by loan or otherwise,) in order to facilitate the emigration of paupers to our Colonies:—it is a fact that a vast majority of those, who have, of late years, crowded to Upper Canada, have belonged to this class. Now these paupers, coming generally from the agricultural districts, had, in the parish minister, the parish church, and the parish school, all the spiritual instruction and comfort which they could require for themselves and their families. The parish church is, emphatically, the poor man's sanctuary; it is the national provision for the training up the poor in this world's goods, in the obedience to the laws of the land, and in the hope of an "inheritance incorruptible, undefiled, and that fadeth not away." The poor, in the simplicity of their confidence, doubt not, that wherever the British standard floats triumphant, there British institutions, and specially those which protect the destitute and friendless, must be established. In this confidence they arrive (we speak advisedly) in Upper Canada, and are led to the remoter settlements in search of employment:—they find employment, and a reward for their labour: but they look in vain for the parish minister, the parish church, or the parish school. Is it just that the Infant Colony should supply spiritual instruction and oversight for the pauper population of the Mother Country? We again express the persuasion that the Parliament of Great Britain is incapable of sanctioning the abandonment of

the poor to such utter spiritual destitution. The prospects held out in 1832, of the supposed proximate sufficiency of the interest arising from the sales of the Clergy Reserves, to support the Established Church, according to her actual and increasing wants, have not been realized. On the contrary, the deficiency is so lamentably great, that, at least, one hundred thousand of the members of the Church, are debarred the privilege of attending the ordinances of their own communion, and left to "perish for lack of knowledge." It ought not to be a matter of doubt, whether the Parliament would be disposed to renew a grant to the Church, sufficient to meet her urgent necessities, until some more permanent measure could be adopted for her Establishment "in all time to come." Before I proceed further, it may not be uninteresting to the reader, to have the official account of the Clergy Reserves transcribed for perusal.

	£	s.	d.	Acres.	Acres.
I. The whole amount of Clergy Reserves .....					2,197,526
II. The Huron Tract.....					157,142
III. Amount of Acres sold to the 23d Nov. 1836 .....				368,423 $\frac{3}{4}$	
IV. Amount for which sold, ditto .....	250,655	16	11		
V. Amount received for Instalments, ditto.....	89,597	10	0		
VI. Balance due on sales ...	161,058	6	11		
VII. Amount of principal paid on account, by Hon. P. Robinson .....	65,000	0	0		
VIII. Amount of interest, ditto, ditto.....	5,991	2	3		
IX. Amount of disbursements by Hon. P. Robinson, on account of Clergy Reserves	10,688	9	1 $\frac{1}{2}$		
X. Amount of acres leased...				361,000	
XI. Acres Granted as Endowments, patents complete ...				22,931	
XII. Ditto, ditto, patents incomplete .....				4,118	
XIII. Acres set apart as glebes Ditto of these included in the Endowments.....	21,057				
	8,332			12,725	
					769,217 $\frac{3}{4}$ 2,254,668

N.B. Amount vested as proceeds from the sales of the Clergy Reserves, during the year 1837..... £12,500

The attention of the reader is especially directed to No. 7, and to No. 9. The amount of principal actually invested at that time, was £65,000; the amount of expences incurred, was £10,688 9s. 1½d. Does not the amount expended for collecting appear vastly disproportionate to the sum received? It is hoped that an enquiry into this subject, which has already been mentioned to the noble lord at the head of the Colonial Department, will be instituted, and some remedy applied. These observations are not made as involving any charge of culpability on the part of the Hon. P. Robinson: he is respected by none more than by myself. The fault is in the system, not in the individual administering it.

In the beginning of the year 1835, another attempt was made on the part of the House of Assembly, to divert the Clergy Reserves from the uses designed by the act of 1791. A bill was brought in and carried through that house, to authorise the sale of the whole of the remaining lands of the Clergy Reserves, and to apply the proceeds to the furtherance of education in the Province. The bill is inserted as a specimen of the wisdom and piety of that legislative body.

WHEREAS by an Act passed in the thirty-first year of the reign of his late Majesty King George the Third, entitled, "An Act to repeal certain parts of an act passed in the fourteenth year of his Majesty's reign, entitled, 'An Act for making more effectual provision for the Government of the Province of Quebec, in North America, and to make further provision for the Government of the said Province,'" it was enacted that it should and might be lawful for his Majesty, his heirs and successors, to authorise the Governor or Lieutenant Governor, of each of the provinces therein-before named respectively, or the person administering the government therein, to make, from and out of the lands of the crown within such provinces, such allotment and appropriation of lands for the support and maintenanc of a Protestant Clergy within the same, as might bear a due proportion to the amount of such lands within the same as have at any time been granted by or under the authority of his Majesty; and that whenever any grant of lands, within either of the said provinces, should thereafter be made by or under the authority of his Majesty, his heirs and successors, there should at the same time be made in respect of the same, a proportionable allotment and appropriation of lands for the above mentioned purpose, within the township or parish to which such lands so to be granted shall appertain or be annexed, or as nearly adjacent thereto as circumstances would admit; and that no such grant should be valid and effectual unless the same should contain a specification of the lands so allotted and appropriated in respect of the lands to be thereby granted;

and that such lands so allotted and appropriated should be, as nearly as the circumstances and nature of the case would admit, of the like quality as the lands in respect of which the same are so allotted and appropriated, and should be, as nearly as the same can be estimated at the time of making such grant, equal in value to the seventh part of the lands so granted: *And whereas* it was, in and by the said in part recited act, further enacted, that all and every the rents, profits or emoluments, which might at any time arise from such lands so allotted and appropriated as aforesaid, should be applicable solely to the maintenance and support of a Protestant Clergy within the province in which the same should be situated, and to no other use or purpose whatever: *And whereas*, in pursuance of the said act, such proportionable allotments and appropriations of lands as aforesaid, have from time to time been reserved for the purposes therein mentioned; which lands are known by the name of "the Clergy Reserves:" *And whereas also*, the Bishop and Clergy of the Church of England pretend, contrary to the spirit and meaning of the said in part recited act, to have an exclusive right to the said Reserves, and to the rents, issues and profits, arising from them, although, notwithstanding such pretensions, and the liberal pecuniary aid annually enjoyed by the ministers thereof from a benevolent Society in England, the number of that Church is exceedingly small, when compared to the number of some other sects of Protestants in this province: *And whereas* the continuance of those lands, and the said pretensions of the said Bishop and Clergy to an unjust monopoly of them, are exceedingly injurious to the interests, and offensive to the feelings of a vast majority of the inhabitants of this province, and to the harmony of the Christian community: *And whereas* it is wisely provided by the said act, section 41st, "that the several provisions hereinbefore contained, respecting the allotment and appropriation of lands for the support of a Protestant Clergy within the said provinces; and also respecting the constituting, erecting and endowing, parsonages or rectories within the said provinces; and also respecting the presentation of incumbents or ministers to the same; and also respecting the manner in which such incumbents or ministers shall hold and enjoy the same," shall be subject to be varied or repealed by any express provisions for that purpose contained in any act or acts which may be passed by the Legislative Council and Assembly of the said provinces respectively, and assented to by his Majesty, his heirs or successors: *And whereas* it is inexpedient and unwise in this province, to have any one or more profession, denomination, or religious societies, anywise connected with the State, or receiving any endowment, pension, sinecure or salary, for their Ministers or Clergy, from the proceeds of the Clergy Reserves, or the public revenues of the State; but that it is expedient they should severally depend for their support upon the voluntary contributions of the people, and that the said Reserves should be sold for the purposes of general education: *And whereas* by another Act of Parliament of the United Kingdom of Great Britain and Ireland, passed in the eighth year of the reign of his late Majesty, entitled, "An Act to authorise the sale of a part of the Clergy Reserves in the provinces of Upper and Lower Canada," it was enacted, that a part of the said Clergy Reserves (not exceeding one-fourth of the said Reserves in this province) should be

sold, in the manner, and subject to the conditions and limitations in said last mentioned act contained: *And whereas* it is highly expedient and necessary to provide by law for the sale or leasing of so much of the said Reserves, whether converted into parsonages or rectories, or what are called glebes, as have not been sold under the authority of the last mentioned act, or which are not now under sale: *And whereas* it is also expedient to provide for the sale of such of the aforesaid lands that are now under lease, as soon as such lease shall expire: *And whereas* it is just and expedient that the proceeds arising from the sale of the said land, as well such portions as have already been sold as those to be hereafter sold, and also arising from such as have been or hereafter shall be leased, should be applicable and appropriated to the support of general education, by which all his Majesty's subjects may equally participate: *And whereas* it is inexpedient that such reservations should hereafter continue to be made,—*Be it, &c.* That so much of the said act, entitled, “ An Act to repeal certain parts of an Act passed in the fourteenth year of his Majesty's reign, entitled ‘ An Act for making more effectual provision for the Government of the Province of Quebec, in North America, and to make further provision for the Government of the said Province,’ ” as is above recited, be, and the same is hereby repealed.

2. *And be it, &c.* That the persons hereafter appointed, and their successors duly appointed, agreeably to the provisions of this act, shall be, and are hereby declared to be Commissioners, for taking charge of and superintending, selling, or leasing the said reserves, and for collecting the money arising from such sales or leases;—and also for collecting the money now due, or hereafter becoming due, on such as have heretofore been sold and leased; and who shall be known by the names of “ Commissioners of Clergy Reserves; ” and it shall be the duty of the several Commissioners for their respective districts, to collect all such sum or sums as may be due as aforesaid, for the purchase or lease as aforesaid, for any lot or parcel of the said land situate in his district; and who is hereby authorised to use the same means to recover the rent due on any of the said leased reserves, that a landlord by law now has, and who shall pay over, once in every three months, all such sums as may come into his hands, by virtue of his office, to the Receiver General of the Province, for the purposes hereafter provided by this act, except the sum of five per cent. as a compensation for his services, responsibility, &c., together with the expense of advertising the sales of lands in newspapers; as also such sum as may be allowed to the collectors and clerks of the several townships of the district, as a compensation for their services imposed upon them by this act; and it shall be the duty of the respective Commissioners to record in a book, to be kept for that purpose, all such sum or sums as he may receive and transmit as aforesaid, as well as all proceedings connected with their duties and office as Commissioners as aforesaid, which book shall be carefully preserved and kept by such Commissioners, and handed over to their successors in office, a copy of which they shall make out and transmit to the Governor, Lieutenant-Governor, or person administering the government, on the first day of November in each and every year during their continuance in office, to be by him laid before the Legislature.

3. *And be it, &c.* That it shall and may be lawful for the Governor, Lieutenant-Governor, or person administering the government of this Province, for the time being, to cause to be made out a list of the said Reserves, in the several districts, contained in each township in the same, in this Province, and which list shall shew distinctly the situation of the several lots or parts of lots whether sold or not—if sold, at what price—and how much has been paid—what remains yet to be paid;—if leased, the terms of the lease, together with its date, and time it will expire;—as also what is due and unpaid on said lease—and also the applications that may have been made, the name or names of the applicant or applicants, with their place of residence, to purchase or lease any of the said Reserves which have not yet been sold or leased, and which list shall, with the least possible delay, be, after the passing of this act, transmitted to the Clerk of the Peace of the respective districts, to be by him handed over to the Commissioners of the said districts.

4. *And be it, &c.* That the said Commissioners for the respective districts shall, immediately upon the receipt of such list, give public notice, by putting up a notice in three of the most public places in the several townships in which there are any lands as aforesaid, which have been applied for and mentioned in the list as aforesaid, but which has not either been sold or leased, at least for thirty days, stating that they will, on a certain day and hour, and at a certain place, meet the township Clerk and the Collector for the township, whose duty it shall be, to meet the said Commissioners at such time and place, for the purpose of hearing and determining upon the several claims for the several lots or parcels of land as aforesaid, and the said Commissioner for any district, together with such township Clerk and Collector, shall form a board to hear and determine upon all claims as aforesaid, that may be brought before them, and may adjourn from time to time, as they may deem expedient; and it shall be lawful for the said Commissioners to issue a summons for the attendance of any witness or witnesses that may be desired by any party claiming any lot or parcel of land as aforesaid; and such board to hear such witnesses upon oath, as may be produced, which oath the said Commissioner is hereby authorised to administer, which shall be in the form of the schedule to this act, marked C; and also may hear the party or parties either under oath or otherwise, as they may deem expedient, and in case the said township Clerk or Collector shall neglect or refuse to attend and perform the duties imposed upon them by this act, the said Commissioner is hereby authorised and empowered to summons one or more disinterested freeholders, as occasion may require, to supply the place, and act instead of the said township Clerk or Collector, for all the purposes of this act.

5. *And be it, &c.* That it shall and may be lawful for any person or persons who may have made application to purchase or lease any land in said township, to prefer his, her, or their claim to the said board, and sustain the same by such proof as he may be in possession of, and desire to adduce.

6. *And be it, &c.* That the several township Clerks and Collectors, or such person or persons who perform the duties required of the township Clerks and Collectors by this act, in case of their refusal, as is

heretofore provided, shall be entitled to receive the sum of five shillings for each and every day which they may necessarily be employed in performing the said duties, which sum the Commissioner is hereby authorised and required to pay out of any monies that may come into his hands, by virtue of his office.

7. *And be it, &c.* That it shall and may be lawful for the said board to hear and determine upon all such matters as aforesaid, as may be brought before them, and decide the same according to the best of their ability and judgment; and in all cases where they find that according to equity and good conscience, that any person is entitled to a lease for any lot or parcel of land as aforesaid, or purchase at private sale, as is provided by this act, they shall record the same in the book to be kept as aforesaid, together with the amount that is found due and payable as back rent, in case it is to be leased, on the said lot or parcel of land; and it shall and may be lawful for the said Commissioner of any district, and he is hereby required, as soon as may be after the said board for any township have finished their sitting, to proceed to examine and value all such lands as may have been decided to be liable to be purchased as aforesaid, by any person or persons, and shall record his opinion of the value of the several lots or tracts of lands in said book; and also transmit or deliver to the respective persons having a claim, and whose claim has been confirmed by the said board, on any land as aforesaid.

8. *And be it, &c.* That it shall and may be lawful for each person preferring such claim, to pay, or cause to be paid, the first instalment on such land, within the space of six months after receiving such statement or valuation; which instalment shall be in proportion to the whole amount, according to the ratio hereinafter provided: *Provided always*, that if such person neglects or refuses to pay such instalment within the time aforesaid, then, and in that case, the said lands shall be sold at public auction, in the same way and manner as other lands are provided to be sold by this act.

9. *And be it, &c.* That the Commissioners for their respective districts shall meet the Collector and township Clerk in the several townships, and from boards in regular rotation, giving due notice as aforesaid, beginning with the township containing the greatest number of souls; and no board shall continue its sittings more than one week from the commencement of such sitting in any one township; and that in all cases where a township is not entitled to hold a township meeting, it shall be taken and considered for the purposes of this act, to belong to the same township to which it belongs for the purposes of township meetings.

10. *And be it, &c.* That it shall and may be lawful for the several Commissioners, after forming boards in the several townships, and after performing and completing the duties imposed upon them by the former provisions of this act, and they are hereby required to make out a full and fair list of such lands as remain undisposed of, and record the same in the book as aforesaid; from which list they shall select annually, such lots or parcels as in their discretion they shall deem expedient, not exceeding one quarter of what so remains in any one township, and expose the same for sale at public auction, to the highest bidder, in the township in which the land is situated, after first giving public notice of the time and place of sale, and the particular lots or parcels of land to be sold, by putting up

a notice in three of the most public places in the township; and also causing it to be published in three public newspapers in most extensive circulation in the district, at least six months previous to said sale, and renew their sale every twelve months from the date of their first sale, until the whole be disposed of: *Provided always*, that such lands shall be put up at such upset price as shall be previously approved of and decided upon by the board of the said township.

11. *And be it, &c.* That in case any lot so exposed for sale shall not be sold, or shall be bid off by any person, and the conditions of the sale shall afterwards not be complied with, such lot shall be taken and considered as part of the land yet remaining to be sold, and offered again for sale at the next annual sale, and be subject to the same terms, and liable to be sold in the same way and manner, as though it had never been so exposed or offered for sale.

12. *And be it, &c.* That the conditions of all sales of lands sold under the provisions of this act, shall be one-tenth down, and the remainder in nine equal annual instalments, with interest: *Provided always*, that in case the board of any township shall think it right and expedient, they may allow any person a reasonable time to pay the first instalment on any land, which they may find him entitled to purchase at private sale, not exceeding, however, the term of six months, free of all charge: *Provided also*, that any purchased, upon paying off the whole of the purchase money within six months after such sale and purchase, shall be entitled to a deduction of five pounds, upon every hundred pounds, and so in proportion for any greater or less sum for the nine last instalments.

13. *And be it, &c.* That when and so often as any lease for any of the Reserves which are now given, or hereafter to be given, shall expire, the Commissioners for the district in which the same are situated, shall proceed to sell the same, in the same way and manner as is provided by this act for the public sale of other lands: *Provided always*, that from and after the first four annual sales, all the lands in any township liable to be sold, shall be exposed for sale at every annual sale, until the whole be sold: *Provided always*, that if the lessee, or any one claiming under him, shall desire again to renew his lease, or become the purchaser of any particular lot, or part of a lot, tract or parcel of said Reserves, and shall make the same known to the Commissioner for the district for the time being, it shall be the duty of the said Commissioner (in case such person desires to purchase) to examine and appraise the said lot, tract or parcel of land, and allow such person to purchase the same, on the same terms and conditions that persons are allowed to purchase at private sale under the provisions of this act: *Provided always*, that all such land shall be valued at what it would be worth at the time of said valuation, in a state of nature, and no more; or such Commissioner shall grant a lease for the same, as the case may be.

14. *And be it, &c.* That the following persons shall be, and are hereby declared to be the Commissioners for the respective districts, who shall continue to be such until other Commissioners shall be appointed, as is hereinafter provided, viz:

For the Ottawa District,—Charles Waters.

For the Eastern District,—Peter Shaver.

For the Johnstown District,—Matthew M. Howard.

For the Bathurst District,—Donald Fraser.  
 For the Midland District,—Peter Perry.  
 For the Newcastle District,—Ebenezer Perry.  
 For the Home District,—Jesse Ketchum.  
 For the Gore District,—Caleb Hopkins.  
 For the Niagara District,—William Woodruff.  
 For the London District,—Charles Duncombe.  
 For the Western District,—Francis Baby.  
 For the Prince Edward District,—John Roblin.

*Provided always*, That in case any one or more of the said Commissioners, appointed under and by the provisions of this act, shall refuse to serve as such, or shall die, or remove out of the district for which he is appointed, it shall and may be lawful for the Governor, Lieutenant-Governor, or person administering the government, to appoint some other person instead thereof.

15. *And be it, &c.* That it shall and may be lawful for the House of Commons of this Province, at any Session of the Legislature after the passing of this act, to appoint by vote of the said House, such person or persons as the said House may deem expedient, instead of any Commissioner or Commissioners that may have been appointed according to the provisions of this act.

16. *And be it, &c.* That it shall be the duty of the Governor, Lieutenant-Governor, or person administering the government for the time being, to notify the clerk of the peace of the respective districts, of any Commissioners appointed under the provisions of this act, within thirty days after such appointment; and it shall be the duty of the clerk of the peace for any district receiving such notice, to acquaint such person of his appointment without delay, and request such person to come forward and qualify himself for his office according to law; and in case such person does not qualify himself for the duties of his office, in the way and manner provided in this act, within the space of thirty days, such clerk of the peace shall, without loss of time, communicate the circumstance to the Governor, Lieutenant-Governor, or person administering the government for the time being, in order to the appointing another person in their stead.

17. *And be it, &c.* That no commissioner appointed under the provisions of this act, shall enter upon the duties of his office until he has taken and subscribed the oath in the schedule to this act, marked A., which he is hereby required to do within the space of thirty days after receiving notice of his appointment, before the clerk of the district, which oath the said clerk is hereby authorised to administer to such Commissioner, and also enter into bonds for the due performance of the duties of his office, of one thousand pounds, with two good and sufficient sureties, of five hundred pounds each, to be approved by the said clerk, which bond shall be in the form of the schedule to this act, marked B., which bond shall be kept in the office of the clerk of the peace; and it shall and may be lawful for any Commissioner so appointed and qualified for any district, (except those Commissioners appointed and named in this act) and he is hereby authorised and required, to proceed forthwith to demand and receive from his predecessor, his heirs, executors or administrators,

all such papers and documents in his or their possession, relating to his office as said Commissioner; and upon the receipt of the same, to transmit a true and correct copy of all such records as relate to the transactions of said Commissioners in the duties of his office, to the Governor, Lieutenant-Governor, or person administering the government, in order that the same may be laid before the Legislature; and in case such Commissioner, or his heirs, executors or administrators, shall refuse to deliver over such papers to such Commissioner as aforesaid, then such Commissioner shall report the same to the Governor, Lieutenant-Governor, or person administering the government, in order to the prosecuting of any the bonds of such Commissioner.

18. *And be it, &c.* That it shall and may be lawful for any Commissioner, having sold any lot or parcel of land upon the credit and on the terms aforesaid, to exchange with such purchaser a counter part of a voucher under hand and seal, according to the form to this act annexed.

19. *And be it, &c.* That upon payment of the purchase money, it shall and may be lawful for the said purchaser, his heirs, executors, administrators or assigns, to ask, and for the Commissioner or his successor in office to give a certificate, endorsed upon the back of the said vouchers, that the terms of the sale have been fulfilled on such lot, parcel, or tract of land.

20. *And be it, &c.* That the money received from time to time by the Commissioner under this act, shall be paid into the hands of the Receiver General of this Province, to be applied to the purposes of this act, and no other.

21. *And be it, &c.* That upon producing the Commissioner's certificate as aforesaid, with the petition for a deed to the Lieutenant-Governor in Council, it shall and may be lawful for the Governor in Council to make an order for a deed to issue to such person, with the least possible delay, and without any fees or other charge therefor.

22. *And be it, &c.* That every Commissioner receiving monies by sales or otherwise, under this act, shall, and he is hereby required, immediately, or once in at least three months, to transmit the same to his Majesty's Receiver General, who shall annually prepare an account thereof for the Governor, Lieutenant-Governor, or person administering the government of this Province for the time being, to be by him laid before the Provincial Legislature.

23. *And be it, &c.* That the monies raised and paid into the hands of the said Receiver General as aforesaid, shall be by him credited as a fund under this act for the support and promotion of Education, in such manner and proportion as shall hereafter be provided by any law of this Province; and that the said fund shall be applied to the said purposes, and to no other purposes whatsoever.

24. *And be it, &c.* That the Commissioner shall exchange with the said purchaser, a counterpart of a voucher, under hand and seal, in the form following:—

I, A. B., Commissioner of the ——— District, under, and by virtue of an act passed ———, entitled, "An act," &c. [*here insert the title of this act*] have, for the consideration hereinafter mentioned, sold by public auction, [*or otherwise, as the case may be*] to C. D. of ———, in the

\_\_\_\_\_ District, the Clergy Reserve known as lot number \_\_\_\_\_, [for  
as the case may be] in the \_\_\_\_\_ concession, in the township of \_\_\_\_\_  
in consideration whereof, the said C. D. hath hereby undertaken to pay  
me, and my successors, the sum of £\_\_\_\_\_, in the manner following :—

Scaled with my seal, and dated at \_\_\_\_\_ this \_\_\_\_\_ day of \_\_\_\_\_  
WITNESS.

25. *And be it, &c.* That in case any purchaser of a lot, tract, or parcel of land as aforesaid, under this act, shall neglect to comply with the conditions of the sale, and thereby forfeit his claim thereto, and shall not within six months from the time when any of the said payments become due, pay all money due, with interest on the same from the time it became due, it shall and may be lawful for the Commissioner, and he is hereby required, to proceed again to the sale of such lot, in the same manner as if it had never been put up at auction; and every purchaser thereof at any second or subsequent sale from forfeiture as aforesaid, shall, and he is hereby empowered, to proceed against any person or persons withholding the peaceable possession from him, in the same manner and form as a forcible detainer by the laws of this Province.

The disinterestedness of the majority in the House of Assembly must awaken the admiration of the reader. The whole of the Reserves, might, by the provisions of this act, have been sold in four years. For the "responsibility" of the sale, the Commissioners were to be allowed five per cent, independent of all *reasonable* expenses, as for themselves, so for their clerks, and other persons employed by them. Each of the Commissioners would, therefore, have realized of the proceeds of the Clergy Reserves, for his own proper use and benefit, in the short space of four years, the sum, at least, of £10,000 sterling, or £2,500 per annum :—no inconsiderable amount for a new and poor Colony like Upper Canada ! As, however, not a few of that majority have exhibited in the late revolt, rather an anti-British, as they have always an anti-Church disposition, their presence in the Colony will most happily be dispensed with, and their further attempts at the spoliation of the Church of her rights, and the people of their religion, entirely prevented. The Legislative Council, as usual, remained firm in their defence of the Church, and in their rejection of any measure designed for her present injury, or final overthrow. I regret the want of space will prevent the insertion of the whole of the report of the Committee appointed by that body to consider the bill of the House of Assembly. The Committee "before adverting to the principles and details of the bill, thought it" not immaterial

to remark, in respect "to the grounds and reasons set forth in the preamble as the inducement to passing this act:"

1st. That in reciting the provisions of the 31 Geo. III. chap. 31, it is not set forth that his Majesty's message to Parliament expressly proposed a *permanent* provision for the support of religion, which message is recited in the act, and that it is expressly avowed in the 30th clause "to be the intention of Parliament to fulfil his Majesty's gracious intentions, and to provide for the due execution of the same, in all time to come."

2dly. That it is alleged, "that the Bishop and Clergy of the Church of England pretend, contrary to the spirit and meaning of the act, to have an exclusive right to the Reserves, and to the rents, &c. arising from them;" for which allegation, though it would seem to imply the setting up an unexpected and unreasonable claim on the part of the Church of England, it must in justice be stated that there is no other ground, than that when a claim was for the first time advanced on the part of one or more Churches to share in the provision, nearly thirty years after the statute was passed, the Church of England endeavoured to resist the efforts made to lessen or deprive her of the endowment, and acting on the defensive, has contended for that construction of the act, which up to that time, so far as we are aware, was never publicly called in question.—Your Committee states these facts, without prejudice to the claim of any other church.

3dly. That it is stated, "that notwithstanding such pretensions of the Church of England, and the liberal pecuniary aid annually enjoyed by the Ministers thereof, from a benevolent society in England, the number of that Church is small, when compared to the number of some other sects of Protestants in this province." In regard to this allegation, your Committee have to remark, in the first place, that the aid formerly enjoyed from the benevolent society alluded to, however liberal in proportion to their resources, clearly must have been, and always was, very inadequate to the supply of a resident Clergy throughout this extensive colony; and inadequate as it necessarily was, it has recently been withdrawn, and withdrawn too, as your Committee find, in consequence of the hope held out by his Excellency the Lieutenant-Governor of this province, that an equal sum might soon be derived from the very provision which it is the object of this Bill to repeal: and in the next place, your Committee cannot express their concurrence in the statement, that the number of members of the Church of England in this province is exceedingly small, when compared to the number of many other sects of Protestants; because your Committee are confident in the opinion, that the members of the Church of England in Upper Canada, form a very numerous body dispersed generally over the country, and without desiring to speak disparagingly of any other church, they will add that the language used in this part of the preamble is calculated to convey a very erroneous impression in regard to the actual state of the Church of England in this colony, which, when her numbers were very much smaller, was never so spoken of, until the design began to be entertained of depriving her of the provision in question.

UPON THE GENERAL OBJECTS OF THE BILL, your Committee beg to ob-

serve *first*, that this measure is intended expressly and avowedly to abolish totally the provision made by the 31 Geo. III. for the support of the Protestant religion in Upper Canada, without proposing to substitute in its place any other provision, for the same object, to any extent. 2dly. That in proceeding to carry this intention into full execution, the bill provides for appropriating the proceeds of sales made under the authority of the imperial statute, passed in 1827, although the manner in which they shall be disposed of is expressly declared in that statute. In this respect the bill assumes directly to overrule the enactments of Parliament.

Upon the reasons given in the Bill for this total abolition of the provision made by law for the support of the Protestant religion, your Committee offer no remark, and they forbear from intruding upon your Honourable House any arguments of their own upon a question involving principles of so extensive and important a character that it is impossible the considerations attending it can fail to present themselves upon a general discussion of the measure.

Your Committee, therefore, proceed in the next place to remark upon the *details* of the bill, by which it is proposed that this object shall be accomplished; and upon these they beg leave to state :

1st. That although it might seem a reasonable consequence of repealing the enactment under which the Clergy Reserves are appropriated, that those Reserves should revert to his Majesty, upon whose gracious suggestion they had hitherto been set apart for so indispensable a purpose as the maintenance of religion, and that they should remain from thenceforth at the disposal of his Majesty, with other lands of the crown: yet this bill proposes a very different method of dealing with them, and provides that instead of being granted as his Majesty may think fit, they shall be sold as the legislature may direct, for purposes which they shall appoint, and by Commissioners whom they have nominated; and no direction is given for an account to be rendered to his Majesty, through the Lords of the Treasury, of the receipt and expenditure of the monies, as is usual in regard to all other public monies received and expended in the colonies.

2nd. That the whole of the Reserves may be sold in four years by the Commissioners, at whatever price they may be willing to accept for them.

3rd. That the Commissioners are all named by the Assembly, one being selected for each district, twelve in all: that of these twelve, six are members of the Assembly, and five are persons who were formerly in the Assembly, but none are members of the legislative council, or serving in any department of the executive government.

4th. That it is provided, that the *House of Assembly* may, after the act is passed, at any session of the legislature, appoint, by vote of the House, any person to be Commissioner instead of any Commissioner named in the act; a provision which appears to your Committee to be so extraordinary, that it cannot be necessary to enlarge upon it.

5th. That upon the sales which the Commissioners shall make of them, the government are to issue patents free of any cost, though no provision is made for meeting the charge of preparing those patents, and though the government is to have no control over the proceeds of those sales.

6th. That each Commissioner is to give security in 1,000*l.*, and to have authority to receive all the monies paid for Reserves sold in his district, of which there are some so valuable that three or four lots would produce a sum larger than the whole extent of the security.

7th. That the monies are to be disposed of by the legislature, for the support and promotion of education, and to no other purpose whatever, it being clearly stated in the Bill that the education spoken of is not to include religious instruction or public worship through the ministry of any clergy supported by this fund; and it is worthy of remark, that this measure is introduced after the legislature have been for three years entrusted, by the voluntary surrender of the crown, with the management of very large tracts of land formerly set apart expressly for the maintenance of schools, in the course of which three years not one step has been taken, nor any measure proposed for the concurrence of the legislative council, for turning that liberal endowment to account.

I beg to subjoin the following further quotation from this report, as showing the opinion of the Legislative Council, as well on the subject of alienating the Reserves, as of the probability of the question being satisfactorily adjusted in the Province.

That the Protestant Religion has no assurance of public support for its Ministers of any denomination in the province of Upper Canada, except such as may be derived from the Reserves in question; nor does it appear to your committee that such support can be looked for from any other resource.

This being the actual state of the question, your committee believe it may be confidently assumed that no bill of such a nature as is now before them will receive the concurrence of the legislative council; and indeed it is manifest that, if there were no doubt as to the power of this legislature to pass such a bill, subject to the confirmation of his Majesty and the British Parliament, the attempt to do so could not be successful; for it is not to be supposed that his Majesty and the British Parliament will disregard obligations admitted to be sacred, and surrender interests which his Majesty has solemnly pledged himself "*should not be abandoned with a view to any objects of temporary and apparent expediency.*"

Your committee conceives it must be sufficiently evident that no prospect whatever exists of affecting a final settlement in regard to the Clergy Reserves by any act to be passed within the colony. Without contending for the interests of any particular church, or asserting or denying the validity of any claim that has been advanced, your committee is most desirous of impressing upon your honourable house the propriety of interceding with his Majesty and the British Parliament to bring this long pending question to a decided and final termination. The continual agitation of the claims which have been advanced, and the indulgence of hopes which may or may not be ultimately fulfilled, have a most unfavourable influence upon the spiritual and temporal welfare of the people of this colony. The difficulty is rather increased than diminished by delay; and your committee is persuaded that no greater service could be rendered by the Mother Country to this Province than the putting a period, by an explicit

and just measure, to all further contests and fruitless expectations in regard to the Reserves.

It is obvious that no act that can be passed here can be effectual, unless it meets the approbation of his Majesty and both houses of the Imperial Parliament. With that supreme authority it therefore rests to dispose of the question; and your committee are persuaded that the legislative council will not hesitate to declare their readiness to submit, with cheerfulness, to whatever course they may think it just to adopt. With this view, your committee have proposed several resolutions, which, if they shall be approved of by the legislative council, your committee recommend to be sent to the Assembly for their concurrence, in order that a joint address to his Majesty and both houses of Parliament, may be framed upon them. If the House of Assembly should not concur in them, then your committee recommend, that an address from the Legislative Council should be transmitted to his Majesty and both houses of Parliament, framed in conformity to the Resolutions; and that a copy of this Report, and the documents appended to it, should accompany the Address.

The resolutions of the Legislative Council, and their address to the King, cannot be read without deep feelings of thankfulness by every member and friend of the Church of England at home or in the Colonies.

### RESOLUTIONS

*Reported by the Select Committee, and afterwards adopted by the Legislative Council, and sent to the House of Assembly, for their concurrence.*

[The Select Committee appointed to report upon the bill entitled "An Act for the disposal of the Clergy Reserves in this Province, for the purposes of general Education," have taken the same into consideration, and concur in not recommending it to your honourable house, but have agreed upon certain resolutions, which they beg leave to offer for its adoption.]

*Resolved.*—That his late Majesty, King George the Third, having been graciously pleased, by message to both houses of parliament, to express his royal desire to be enabled to make a permanent appropriation of lands in this Province for the support and maintenance of a Protestant Clergy within the same, provision was made for that purpose by parliament, in the statute passed in the 31st year of his Majesty's reign, chap. 31st, by directing a reservation of lands to be made and set apart, in the proportion of all the lands that should be granted by his Majesty in the said Province, and by declaring that all and every the rents, profits, or emoluments, which might at any time arise from such lands so allotted and appropriated as aforesaid, should be applied solely to the maintenance and support of a Protestant Clergy within the Province, and to no other use or purpose whatever.

*Resolved.*—That such allotments and appropriations as the act directs having been made from time to time, and continuing to be set apart, under the designation of Clergy Reserves, a claim was advanced in the

year 1821, on behalf of the Church of Scotland, to be allowed to share in those Reserves, or in the rents, profits, or emoluments, to be derived from them; which claim was made, and has been urged upon the footing of a legal claim, grounded on the construction of the statute, and on the rights of the Church of Scotland as a church established in one part of the United Kingdom.

*Resolved.*—That it has been advanced by other portions of the people of this Province, that all Protestant denominations have a right, in common with the Church of England, to have their Clergy supported from the Reserves in question, and that no exclusive right can be vindicated under the act, in favour of any one or more Protestant Churches.

*Resolved.*—That efforts have also been made to procure a total abolition of this provision for the support of religion, by obtaining an act of the Provincial Legislature, directing the sale of the Reserves, and the appropriation of the proceeds to purposes of general education.

*Resolved.*—That by these conflicting claims and opposing views, in regard to a subject of so great interest and importance the minds of his Majesty's subjects in this Province have for a long period been rendered anxious and unsettled, and in the opinion of the Legislative Council, it is, for many reasons, much to be desired, that a speedy and final settlement should take place of the questions which have arisen upon the effect of the enactments referred to, and that it should be plainly, certainly, and firmly established, to what specific objects the Clergy Reserves shall be permanently applied.

*Resolved.*—That the Legislative Council, confiding in the wisdom and justice of his Majesty and the imperial parliament, think it expedient and proper humbly to address his Majesty and both houses of parliament, representing that the legislature of this Province has been unable to concur in any measure respecting the Clergy Reserves, and earnestly requesting that the imperial parliament will, with as little delay as possible, make such an enactment on the subject as cannot appear to leave any room for doubt or question in regard to the objects to which the proceeds of the Clergy Reserves are to be applied; and that having regard to the present condition and future welfare of this colony, and maturely considering whatever has been urged, or may be urged, in regard to these Reserves, they will, by some measure which shall be final and unequivocal, make such an appropriation of them as shall appear to be most consistent, with a due regard to religion, to the principles of our constitution, and to the permanent welfare and tranquillity of the Province.

#### ADDRESS TO THE KING,

*Reported by the Select Committee, and adopted by the Legislative Council.*

#### TO THE KING'S MOST EXCELLENT MAJESTY.

**MOST GRACIOUS SOVEREIGN :**

WE, your Majesty's dutiful and loyal subjects, the Legislative Council of Upper Canada, in provincial parliament assembled, humbly beg leave to represent to your Majesty, that the provision made for the support of a Protestant Clergy in this Province, by the statute passed in the thirty-

first year of the reign of our late most gracious Sovereign King George the Third, has given rise to questions which, after many years' agitation of them, are still unsettled, notwithstanding the earnest desire of your Majesty, and of your royal predecessor, to bring them to a satisfactory issue.

The first occasion for discussing the intention and effect of the statute referred to was presented by a claim advanced on the part of the Church of Scotland to be allowed to share in the allotment of lands called Clergy Reserves, which claim was grounded upon the language of the statute, and upon the alleged right of the Church of Scotland to be recognized in the colonies of the empire as an established Church. An opinion was not long afterwards publicly expressed that, not merely the Churches of England and Scotland, but every denomination of Protestants, without distinction, should be allowed to participate in the provision.

It is now many years since these claims and opinions were first advanced, and during the period which has intervened, the minds of your Majesty's subjects in this Colony have been rendered anxious and unsettled, by the hopes which have been raised on the one side, and the apprehensions which have been excited on the other.

In the progress of the discussions to which this important subject has given rise, a new ground has been taken, and a measure has been proposed to us for our concurrence which has for its object the entire destruction of the provision which your Majesty's late royal father, and his parliament, have wisely made for the maintenance of public worship, and the dispensing of religious instruction in this extensive and valuable colony.

In any measure of this description we feel it impossible to concur; and we are relieved from the apprehension that the Clergy Reserves will be ever appropriated to objects not immediately connected with religion by the very explicit assurance conveyed through the right honorable the Secretary of State for the colonies, that your Majesty can never consent to abandon the interests in question with a view to any objects of temporary and apparent expediency.

We look upon these allotments as the only resource from whence the Ministers of religion can ever derive public support in this colony. But while we decline to take part in any measure which would deprive the present and future generations of advantages, in their nature inestimable, and which we consider it to be among the first and most sacred duties of a legislative body to ensure and perpetuate; we nevertheless deeply regret, that the questions which have been agitated with respect to the Clergy Reserves should continue unsettled; and we think it is, for many reasons, much to be desired, that a speedy and final decision should take place of the questions which have arisen upon the effect of the statute referred to, and that it should be plainly, certainly and firmly established, to what specific objects the Clergy Reserves shall be permanently applied. Confiding freely in the wisdom and justice of your Majesty and of Parliament, we earnestly hope, that with as little delay as the subject may admit of, such an enactment may be passed as shall not leave any room for doubt or question, in regard to the objects to which the proceeds of the Clergy Reserves are to be applied, and that having regard to the present condition and future welfare of this colony, and maturely considering whatever

has been urged, or may be urged in regard to these Reserves, your Majesty and the Imperial Parliament will by some measure, which shall be final and unequivocal, make such an appropriation of them as shall appear to be most consistent with a due regard to religion, to the principles of our constitution, and to the permanent welfare and tranquillity of the province.

Being anxious to contribute to this desirable result by every means in our power, we have applied ourselves to this important subject during the present session, for the purpose of presenting in as clear and connected a view as we are able, the questions which have arisen in regard to the Clergy Reserves, the grounds on which they have been raised, and the measures which have been taken in relation to them. We have endeavoured to accomplish this in a Report which accompanies this our humble address, and in which we have desired carefully to avoid entering into discussion or argument upon the several questions—reposing with entire confidence upon the wisdom of your Majesty and Parliament, for a just and right decision upon a dispassionate and impartial consideration of the existing law, and the interests of your Majesty's subjects in this province.

We beg to renew, upon this occasion, our assurances of entire devotion to your Majesty's person and government.

It appears that the Earl of Ripon, while Colonial Secretary, expressed, in his despatches, an anxious desire that the Provincial Executive should proceed steadily and constantly in the erection and endowment of rectories or parsonages, according to the provisions of the act of 1791. Sir John Colborne promoted, as far as lay in his power, so desirable an object. There were, however, serious difficulties to overcome. The Governor had not the absolute power to proceed, although in possession of regal instructions: his conduct depended on the consent and advice of the "Executive Council." Unhappily a difference of opinion as to the most eligible manner of constituting the rectories, existed between the Governor and his council; in which difference the law officers of the Crown were involved. The Governor and the Attorney-General, (Mr. Jameson,) were of opinion that the rectories should be confined to the limits of the church and churchyard; that is, that the spiritual jurisdiction of the Rector or Parson should not necessarily extend further than those narrow limits. It would, consequently, depend on each individual of a township to admit, or reject the spiritual oversight of the Rector of the Church of England. This plan was deemed expedient and advisable, in order to meet the objections which might be advanced by any body of Christians dissenting from the Church, that the

Clergy possessed rights which might be interpreted as interfering with the liberty of other denominations. It was also thought expedient thus to limit the boundaries of the rectories, in order to avoid the plea which the enemies of the Church might make, that the Clergy, in process of time, would demand tithes from the people: thus limited, their demands could reach no farther than the precincts of the sanctuary. This plan, which appeared best calculated to remove any reasonable ground of objection, was strenuously opposed by the Executive Council, (or some members of it;) and their opposition was sanctioned or supported by the opinion of the Solicitor-General, (Mr. Hagerman). The plan proposed by the Executive was, that the Rectors should enjoy the same privileges, and exercise the same spiritual jurisdiction over a township or parish, which a Rector or Vicar of a parish claims in England. The Lieutenant-Governor could not assent to the adoption of this plan; the consequence was natural—neither party giving way, the Church was deprived of the advantage which the instructions from home, and the disposition of the Governor entitled her to expect. It is not improbable, that had Sir John Colborne remained in the administration of the government, the affairs of the Church might have still continued in this unsatisfactory state. His recall, however, having been signified to him, and through him to the Council, it appears the Council felt the propriety of yielding to the Governor's proposed plan, rather than risk, perhaps, the endowments altogether, by awaiting the decision of a new Governor, armed with fresh, and possibly, less friendly instructions. Literally at the eleventh hour, the patents for the institution of fifty-seven Rectories were prepared and passed the great seal of the Province. Such an *apparently* sudden measure was calculated at any time to attract attention, but more especially so, on the eve of the resignation of the Lieutenant Governor. The newspapers of the Province, whose disaffection to the Church had been unhesitatingly avowed, teemed with bitter and vituperative attacks on the Governor. Some vital principle of the monarchy might have been sacrificed to the arbitrary caprice of the Governor;—whereas one of the plainest requirements of the constitution had merely been carried out into execution. It was indeed, the simple issuing of the

patents which was then effected; for all the lands, thus deeded, had been long set apart as glebes, and in many cases, been in possession of the Clergy for years. In a short time the feverish excitement abated, till another opportunity was afforded for kindling it into fresh vigour.

Soon after Sir F. B. Head assumed the government of the Province, he found himself committed in an altercation with the House of Assembly. And how, indeed, could he have avoided it? The majority of that house, under the specious garb of liberalism, and under pretence of ameliorating, by reforming the institutions of the Province, soon convinced the Lieutenant-Governor, (whose penetration into the character of their designs cannot be too much admired, and whose wisdom and firmness in discovering and resisting them, can never be too highly praised or appreciated by the loyal of the land,) that nothing short of release from the "baneful domination" of the Mother Country would satisfy their demands. Sir Francis Head, although fully authorised, as he was disposed, to remove every reasonable ground for complaint in the administration of the Colonial Government, was not, of course, disposed to become a tool in the hands of a revolutionary faction for wresting from his Sovereign so fair a portion of his dominions. The consequence was the prorogation, and eventually, after loyal addresses had been presented to the Lieutenant-Governor from every town and village of the Province, the dissolution of the Provincial Parliament. The elections, which followed, afforded the most gratifying proofs to the friends of order and British connection, that the veil of delusion which the misrepresentations of the faction had cast over the minds of too many in the Province, was suddenly and effectually removed. Many of the most notorious enemies of the Province lost their seats, and were replaced by more respectable, as well as more constitutional men. It was truly a crisis in the affairs of Upper Canada. Let it not be supposed that these transactions have no connection with the history of the Church,—they cannot be separated from it. In the speech from the throne, on opening the session of the new Parliament, the Lieutenant-Governor manifested his solicitude in behalf of the Church, by requesting the Legislature to enter on the serious consideration of the Clergy Reserves' question without delay. It might, perhaps, have been better to have

allowed the ebullition of feelings excited by the late endowments to subside into peace, before the question of the Reserves had been agitated. Time might have softened down much of the bitterness which the adversaries of the Church exhibited in the discussion. A Committee was appointed, and, doubtless, after very anxious and laborious investigation, they brought up, (but did not agree on,) a report; at all events, the chairman, (Mr. Draper,) declared himself dissatisfied with it: and well he might; for the majority of this Committee of five, recommended, not indeed, an alienation of the Reserves from religious uses, but a division of them. The reader will doubtless be anxious to learn what sections of Christians were to be favoured. The first was the Church of England. Second, the Church of Scotland! Third, the Methodists!! Fourth, the Baptists!!! And fifth, (proh pudor!) the Church of Rome!!!! The report was ordered to be printed, but no discussion was attempted during a considerable portion of the session. At length the Solicitor-General, (Mr. Hagerman,) whose devotion to the welfare of the Church has conciliated the esteem and respect of her members, delivered his opinions with such energy and eloquence on the character and provisions of the proposed measure, that the enemies of the Establishment burst forth into the most violent abuse of the Church, her Ministers, her ordinances, and her friends. It is with unfeigned grief we are obliged to record the fact that the Church of Scotland was not exceeded (if equalled) by any, in bitterness of spirit and language; the virulence of the assault cannot be qualified by the charitable epithet of *sectarian*; it was *unchristian*. The subject of the fifty-seven rectories was again revived; and remonstrances, couched in no measured terms, were forwarded to the Imperial, as well as to the Colonial Government. A deputy from the Church of Scotland was sent over to England. What he may have effected either against our Church, or in favour of his own, rests amongst the arcana of the Colonial Office. One effect of the representations against the Church was, that Lord Glenelg submitted the case of the fifty-seven rectories to the consideration of the law officers of the crown. It had been boldly asserted that the patents were invalid and illegal, because, it was pretended, the royal sanction had not been given to the Lieutenant-Governor for such a procedure. It was, perhaps, the

easiest way of giving a kind of immediate satisfaction to the complainants, however the charge of partiality and inconsiderate haste in bringing, at best, but an *imperfect case* before the crown officers, may attach to the Colonial minister. The enemies of the Church were permitted, for awhile, to exult; for the opinion of the law officers thus obtained, distinctly declared the patents to be invalid and illegal, because no authority had been given to the Governor to issue them. The triumph was short. The deficiency in the archives of the Colonial Office was supplied from the better guarded offices of the Provincial Government:—the authority was found and duly registered:—the law officers consequently were obliged to withdraw their opinion, and the Church has been allowed silently to enjoy her assailed right.

The excitement has doubtless passed away; but we are forced upon an inquiry into the true cause of it, connected, as it unhappily has been, with the history of the Church. The Clergy Reserves were designed as an endowment to the Established Church of England in Upper Canada;—we ask, then, is it against the principle of a state endowment, or against the Church of England as the recipient of it, that the outcry is periodically raised in the Province? It has been said,

“Cœlum, non animum mutant qui trans mare currunt.”

If the dissenters from the Church of England (the Church of Scotland ought not to be found an associate of voluntaries in any country) are sincere in their denunciations against endowments, and in their laudatory harangues of the voluntary system, then must an exception be made to the adage, to their advantage or disadvantage as it may be; for whatever they might prove in England, if the temptation of a state endowment were placed in their way, it is certain that in Upper Canada they would be nothing loathe to the exercise of a little gentle violence to induce their acceptance of it. I do not mean to say that I have the authority of “Conference,” or of the body aggregate of “Baptist teachers,” for this assertion; but sufficient evidence of its truth may be gathered from the fact, that when the report of the House of Assembly’s committee, recommending the division of the Reserves, was known through the Province, no disclaimer of concurrence on the

part of the "voluntaries" was heard. Had the "division" become the law of the land, doubtless, as good and obedient subjects, the dissenters would have passively endured its introduction, and silently submitted to its operation. As a Churchman, I find it difficult to imagine how any well-informed man can seriously and sincerely advocate the voluntary system; but I can readily imagine that, under a peculiar bias, men may be brought to confound the *principle*, with the *recipient* of an endowment. Long accustomed to regard one body as the exclusive recipients of state patronage, it is very possible that a little invidious feeling might insensibly creep into the affections, and, in progress of time, warp the judgment into the persuasion that, because exclusively enjoyed by others it is injustice to themselves. No wonder, then, that the cry of "away with it" should peel in every chapel, and be echoed by every convert to dissent, till even the State itself seems shaken from its propriety, and the rulers are brought, at least, to listen to the complaint. The simplest process of sound reasoning should convince our opponents of the fallacy under which they are labouring. I could appeal to any so-termed orthodox dissenter whether, in his heart, he does not believe his own views of divine truth to be the soundest, his own plan of Church government the most conformable to primitive practice, and the spirit of the Gospel? and whether he does not, therefore, think and believe, that the universal prevalency of his "interest" would most conduce to the advancement of God's glory, and best secure the salvation of mankind? Under this persuasion would not the dissenter desire to perpetuate his "interest," embracing, as he is assured it does, such high and exalted objects, and aiming at nothing less than the universal spread of true religion? He must entertain the desire, because he is persuaded it is the desire of *good*. What, then, will be his conduct? If he could, he would, by all legitimate means, permanently establish his own party, exclusively, as the best. Now, this permanency must involve the necessity of constant pecuniary support. But in very many places the people would be unable to give their support; now, wherever this happened to be the case, the system must be defective: a *certain* provision, therefore, must be made for all times and seasons. If, then, the system is to become a national one, it must be considered worthy, and, consequently,

would reasonably receive, the support (or endowment) of the nation. It is, then, not against the principle, but against the Church of England *only*, as the recipient of exclusive patronage, that the dissenters raise their voices: and if they can, by clamour and *agitation*, induce the "powers that be" to withdraw the national support from the national Church, in order to make way for the equal, if not exclusive, favour and patronage of their "interest," then certainly will they have attained the consummation of their wishes, and, with it, the consummation of the greatest evil that could befall the land. But even in the supposition that the dissenters had already boldly declined, or should hereafter decline, a participation in *lands* (the Clergy Reserves), as an endowment, they should, if they desire to maintain a consistency of principle, also have refused to accept of any *pecuniary assistance* from Government, under whatever plea it may have been sought, or received. But, perhaps, they do not consider a grant of money and a grant of land from the State, as being equally an endowment: if so, I can only say, such a conclusion appears to me "passing strange." If any kind friend presented me with money sufficient to build a good and commodious habitation for myself and family, I should be disposed to think he had as effectually given me an "endowment," as though he had made over to me a certain tract of land, the rent of which would procure for me a dwelling equally good and commodious as the one which his gift of money had enabled me to build. There are obvious advantages, indeed, in receiving the money instead of the land, to which it is not necessary to allude. It is a fact notorious in the Province, that the dissenters have received (and are *yearly* receiving) *money grants* from the Government, to a greater amount than the value of the fifty-seven rectories.

I cannot conclude this part of my labour without drawing the attention of the reader to a simple fact:—Of those who have ever manifested the greatest hatred to the Church, and striven most incessantly to deprive her of the Clergy Reserves, many will be found who, during the late revolt, have exhibited an equal hatred to British influence and British connexion, and *whose names are branded as rebels to their Sovereign!*

(END OF PART FIRST.)

PART THE SECOND.

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THE PROCEEDINGS OF THE DEPUTATION, &c.

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THE Clergy stationed in Upper Canada have witnessed, since the year 1830, such an increase in the numbers of their communion, and such an extension of their sphere of labour, that no efforts on their part could enable them to occupy the one, or to minister to the other. They saw the evil daily increasing, yet it was in vain to make representations to their diocesan the Bishop of Quebec: they were satisfied that if the needful supply depended upon, or could have been furnished by, him, even out of his own resources, their wishes would have been anticipated. Frequently, indeed, did the Clergy "speak one to another," as occasion or privilege brought them together; but help seemed afar off. It was eventually thought expedient to summon the whole Clergy of the Province to a meeting at Toronto, when the peculiar state and necessities of the Church might be fully developed. The Archdeacons of Kingston and York (in the absence of the Bishop) issued circulars to their Clergy, and in the month of October a solemn convention was held. Amongst other matters of deep interest to the Church, the destitution of her members occupied the attention of the meeting. It was suggested, as the only possible method of alleviating that destitution, that a deputation from the Church in Upper Canada should proceed to Great Britain, to make known to the authorities in Church and State, as also to the Clergy and Laity generally, the state of absolute privation of the ministrations of our holy religion, in which about 100,000 of our fellow-countrymen and fellow-Churchmen are actually placed in that Province. The Archdeacon of York was pleased to propose

that I, for one, should be requested to undertake this duty. The request, unanimously made, I was induced, at the time, peremptorily to decline. My motives were, I trust, not reprehensible. None was more persuaded of the necessity of such a deputation, for, perhaps, none had had more frequent, or extensive opportunities of witnessing the destitution than myself. Pastoral, family, and personal considerations, appeared of sufficient importance to warrant my refusal to obey the voice of the assembled Presbytery. I allude only to the pastoral considerations,—which, however, I doubt not, might, with equal truth, have been pleaded by any of my brethren;—I felt a deeply seated reluctance to leave a sphere of duty, which, I am satisfied, would abundantly engage the energies and zeal of *six clergymen* to occupy. The request had been made, formally and solemnly made; and I confess, it was oft reiterated to my mind in my most retired moments. I strove to convince myself I was right: but prayer to God, and converse with some of my brethren, especially with my friend and brother, the Rev. Benjamin Cronyn, induced in me, eventually, the persuasion, that “obedience” was my duty. During a visit at Mr. Cronyn’s, I came to this determination; and on his consenting to share in the duties and labours of the deputation, we proceeded to make such arrangements for the partial supply of our duties, during our absence, as circumstances would permit. We arrived in Toronto in the latter part of January, 1837; and having received the necessary credentials and letters from the Archdeacon of York, we proceeded to Kingston. The Archdeacon of Kingston immediately added his name to our documents, and we then directed our course to the Lower Province, in order to secure the necessary sanction of the Bishop of Montreal. We found him zealously occupied in a visitation tour, during which, for four months, he had been daily preaching, confirming, or consecrating: in a word, abundantly labouring in his episcopal duties. He received us most kindly, furnished us with credentials, and bade us heartily “God speed.” On our arrival in England we naturally and necessarily sought out our revered Bishop of Quebec, in order that, under his counsel, guidance, and personal influence, we might enter on the duties of our mission. We were prepared, from the fact of his having left Upper Canada in great

bodily weakness, to find this zealous servant of God labouring under inability, through increasing infirmities, to undertake a very active co-operation; but we had not anticipated that his state of health was such as to preclude all hope of assistance, present or future. He could pray for our success: and the assurance consoled us. "The effectual fervent prayer of a righteous man availeth much." We immediately addressed ourselves to His Grace the Archbishop of Canterbury: and in our appointed interview we submitted our credentials to, and fully brought our cause before, His Grace. Expressions of deepest sympathy in our necessities were repeatedly uttered by His Grace, accompanied with those of regret that the period of our arrival was inopportune. The various and urgent calls which had been latterly made, and were still making, on the Christian benevolence of the public, appeared to render the introduction of a new cause of need to the members of the Church, almost a hopeless attempt. Among the claims which the Christian community had so readily acknowledged, and so liberally supported, we may mention—

The appeal on behalf of the West Indies, which produced about £40,000.

The Bishop of London's appeal for funds to build Churches, about £150,000.

The Bishop of London's appeal for Clergy Aid Society, about £6,000 per annum.

The appeal on behalf of the Scotch, £30,000.

The appeal on behalf of the Spitalfields' Weavers.

And to these new claims may be added, as a proof of the "inopportune period of our arrival," the panic which the state of affairs in America had caused in the commercial world. These combined circumstances were sufficient to discourage us; things human appeared to place our hopes of success in jeopardy; we had, however, "*the promise*," for our support; and in dependence on that promise, which abideth for ever, we persevered in our efforts. It is certain that these late appeals had a very *depressing* effect on our subscription list. There is no doubt, and we speak it confidently, that in many cases, especially amongst the Prelates of our Church, where we obtained tens and fives, we should, under more favourable circumstances, have received hundreds and

fifties. I owe this declaration of existing claims, to the Archbishops and Bishops of our Church, because surprise has been frequently expressed by the laity, that to an appeal from so important and so extensive a branch of our *National Church*, such very trifling contributions should have been made. The plea of *inability* for withholding support admits of no reply. I insert the following note from the Lord Bishop of London, in the sentiments of which all our Bishops concurred, merely to show that answered claims, and not a lack of interest, was the true cause of our apparent want of success with the heads of the Church.

“DEAR SIR, London House, 24th April, 1837.

“I HAVE communicated with the Archbishop, who authorizes me to give you his name as a subscriber of 10*l.*; and I must add my name for the same sum. His Grace regrets, as I do, that the urgent and increasing calls upon us at home, prevent us from giving just now a larger contribution.

I remain, dear Sir, your faithful servant,

“The Rev. Wm. Bettridge. (signed) C. J. LONDON.”

We indulge the hope, that as the then existing pressure has passed away, our urgent case will now meet with effectual aid, as it has already met with unfeigned sympathy. The following Archbishops and Bishops, on being made acquainted with the character of our appeal, fully concurred in its necessity, and supported it by their contributions:—

His Grace the Abp. of Canterbury.	The Lord Bp. of London.	The Lord Bp. of Exeter.
— York.	— Durham.	— Bangor.
— Armagh.	— Rochester.	— St. Asaph.
— Tuam.	— Lincoln.	— Ely.
— Dublin.	— Chester	— Ripon.
	— Gloucester &	— Salisbury.
	— Bristol.	— Carlisle.

We had been made acquainted in Upper Canada, by the arrival of the Rev. H. O'Neill amongst us, of the efforts which were making in England to establish a missionary society, whose sphere of operation should be confined exclusively to Upper Canada. With the leading individuals in this society we sought an interview immediately after our arrival in London; and great was our gratification on learning the progress already made, and the determi-

nation to establish publicly the society, at a meeting at Exeter Hall, during the month of May, 1837. At this meeting we were requested to attend. Owing to some inadvertency to the usual methods of giving publicity to such plans, the meeting proved almost a failure. However, the society was formed, and, connected as its success must be, with the object of our mission, and with the bests interests of Upper Canada, I may be permitted to introduce its laws, regulations, &c., to the attention of my readers. Let it be recollected that this society was formed under the distinct sanction and patronage of our lamented Bishop of Quebec, and that the rules were drawn up by the Bishop of Montreal.

### UPPER CANADA CLERGY SOCIETY

*For sending out Clergymen, &c. to that Province.*

**PATRON.**—The Bishop of Quebec.

**VICE-PATRON.**—The Bishop of Montreal.

**PRESIDENT.**—The Right Hon. the Earl of Galloway.

**VICE-PRESIDENTS.**—The Most Noble the Marquis of Cholmondeley; the Right Hon. Earl of Roden; Right Hon. Earl of Mountcashel; the Right Hon. Lord Barham; the Right Hon. Lord Bexley; the Very Rev. the Dean of Ardagh; the Hon. G. D. Ryder; Alexander Gordon, Esq.

**COMMITTEE.**—John Blower, jun. Esq.; the Hon. Richard Cavendish; A. Chisholm, Esq. M. P.; H. C. Christian, Esq.; Capt. Fitzgerald Gambier, R. N.; W. E. Gladstone, Esq. M. P.; Thomas Lewin, Esq.; the Hon. Francis Maude, Capt. R. N.; Roundell Palmer, Esq.; the Hon. John Ponsonby, M. P.; Capt. Saurin, R. N.; Thomas Courtney Thorpe, Esq.; J. J. Wathen, Esq.; the Hon. Wm. Wellesley, Capt. R. N., John Woolley, Esq.

**SECRETARY.**—Charles Wm. Francken, Esq.

**TREASURER.**—Sir Walter R. Farquhar, Bart.

**COLLECTOR.**—Mr. R. Burroughs.

*Regulations of the Upper Canada Clergy Society, as drawn up by the Bishop of Montreal.*

1. The Management of the Society is to be conducted by persons who hold the Doctrines and Discipline of the Church of England.
2. The selection and adoption of the Missionaries is to rest entirely with the Society, subject to the approval either of the Bishop of London or of the Bishop of Quebec, whether in the case of persons presented for ordination, or of ordained persons engaged as missionaries of the Society.
3. The Location of the Missionaries, or if they itinerate, the circuit assigned to them is to be settled in each case by correspondence between

the Society and the Bishop; the former, where they see good to do so, placing the Missionary at the disposal of the latter, according to his free discretion, and in other instances specifying any particular field of labour which they desire to occupy.

4. Should any unhappy necessity arise for severe animadversion or inhibition of duty, or other coercive measure on the part of the Bishop, as it respects the Missionaries of the Society, it is understood that his Lordship should communicate with its committee immediately on the subject; and inform them of the grounds upon which he has proceeded; and in case of seeing reason for the removal of any Missionary to a different station, or the discontinuance of his services, when no grave or palpable charge can be alleged against him, that such removal or such discontinuance should only be carried into effect in concert with the society, and after a representation of the case has been laid before them.

5. If the Bishop should be absent or incapacitated from duty, the Archdeacons, so far as their powers extend, shall act in his stead within the limits of their respective archdeaconries, with reference to the proceedings of the Society.

6. The Missionaries shall be instructed to keep a Journal of their labours in detail, for the use of themselves, and the communication of the Society, from which materials they will also furnish a Quarterly Report to the Society and to the Bishop, upon which his Lordship will be requested to make his own observations to the Society.

#### LAWS.

1. That the designation of this Society be "*The Upper Canada Clergy Society*," and its object to send out Clergymen and Catechists to labour among the destitute Settlers and others in that Province, and to assist in the building of Churches, &c.

2. That its affairs be conducted by a Patron, Vice-Patron, a President, Vice-Presidents, a Committee, Treasurer and Secretary, and such other officers as may be deemed necessary.

3. That Annual Subscribers of One Pound and upwards shall be Members of the Society so long as they continue such subscriptions.

4. That Benefactors of Ten Pounds and upwards, and Clergymen making Congregational Collections to the amount of Twenty Pounds, shall be Members for life.

5. That the Committee shall have the power of appointing such persons as have rendered essential services to the Society, Members for Life; and they shall fill up any vacancy which may occur in their own number or in the offices of Secretary or Collectors, &c., during the interval of general meetings.

6. That a Meeting of the Members of the Society shall be held yearly in London in May, when the proceedings of the foregoing year shall be reported, the accounts presented, and a Treasurer and a Committee, &c. chosen.

7. A special General Meeting of the Society, at which not less than twenty-five shall constitute a quorum—shall be called at any time at the requisition of the General Committee, or by any thirteen members, addressing a letter to the Secretary, specifying the object of the meeting.

Ten days notice shall be given in two public newspapers of any such intended meeting, and of the purpose for which it is called; which shall be deemed sufficient publicity, and no other business shall be brought forward at that meeting.

8. None of the Rules of the Society shall be repealed or altered, nor any new ones adopted but at the annual meeting, or at a special meeting called for that purpose.

9. It shall be the duty of the Committee to endeavour to have a Sermon preached annually on behalf of the Society, within the metropolis, and an Annual Report of the Society shall be printed for the use of its members.

10. That the Subscriptions to this Society shall become due either on the 1st of January, or on the 1st of July of each year.

#### COMMITTEE.

1. The Committee to consist of Fifteen Lay Members of the Established Church, to be selected annually at the public meetings, and of all such Clergymen of the said church as are members of the Society. In the event of vacancies by death or resignation, the Committee shall be empowered to fill up the same.

2. The Committee shall meet at least once every month, three being a quorum, and every meeting shall be opened with prayer.

3. The Patron, Vice-Patron, President, Vice-Presidents, Treasurer, and Secretary, shall be considered (*ex-officio*) members of the committee, provided they receive no emolument from the Society.

4. The Committee shall annually elect two Members from among themselves, and three from the general body to Audit the Accounts of the Institution, three of whom shall form a quorum.

(Office, 13, Exeter Hall.)

Donations and Subscriptions received at Messrs. Harries, Farquhar and Co., St. James's street.

Already has this infant, but to us most interesting, society sent out three able, intelligent, and pious missionaries to the wilderness of Upper Canada. Of one I can speak from personal knowledge, the Rev. H. O'Neill. Did space permit it, I would allow the reports of his abundant and successful labours to speak for him. I will only say that as he is, by Grace, peculiarly fitted for, so by the same Grace he is most devotedly, zealously, discreetly, and piously given to his Master's cause and work: had the Upper Canada Clergy Society been permitted no other participation in the work of evangelizing our moral desert than in being instrumental in sending out Mr. O'Neill, their labour would not be found in vain in the Lord. During my visits in various parts of the country, the question has frequently been asked: What need is there of another, a new society for Upper Canada, so long as the "Society for Propagating the Gospel in Foreign Parts" devotes its energies and funds for

evangelizing the British colonies of North America? I have felt that unless this question can be satisfactorily answered, the "Upper Canada Clergy Society" will not receive the general or cordial support of Churchmen, but will be regarded rather as intruding into a sphere already faithfully occupied by others. We shall endeavour to afford this satisfaction to inquirers. It has already been stated that after the withdrawal of the annual Parliamentary grant of £15,600, the "Society for Propagating the Gospel" was obliged, however reluctantly, to reduce greatly its missionary establishments. By an arrangement made with Government, the Society was relieved altogether of the demand for the salaries of its missionaries in Upper Canada. Since that time, except the grant of £500 per annum, lately made, the Society has done nothing for Upper Canada—not, of course, from any want of will, but solely and absolutely from want of means. We have already shewn the effects which this withdrawal of the Parliamentary grant had already produced in Upper Canada; and it must be plain, under such circumstances, that, unless help, prompt and efficient help, were procured, the Church must dwindle into utter insignificance, and her members be obliged to leave her communion. The most urgent representations were made in England; and, as great interest was excited here by the peculiar forlorn and abandoned state of the Church in Upper Canada, the late Bishop of Quebec and the present Bishop of Montreal requested the "Society for Propagating the Gospel" to allow a distinct fund to be collected for Upper Canada. To this proposal the Society thought it inexpedient to assent, on the ground, as far as I have learnt, that such an exception might be successively required for all the colonies. I do not attempt to impugn the wisdom of the resolution; although I feel persuaded that, had the proposal been acceded to, the funds of the Society would have been increased by thousands, Upper Canada would have rejoiced in the presence of a goodly band of extra missionaries, and the "Upper Canada Clergy Society" would never have had its existence. In consequence of this resolution, connected with the increasing wants of Upper Canada, and the total inability of the "Society for Propagating the Gospel" to meet them, the late Bishop of Quebec not only assented, but gave his cordial sanction,

to the formation of the "Upper Canada Clergy Society." I speak advisedly when I say, that this Society is prepared and disposed to dissolve itself, if the other venerable Society will consent to some arrangement, by which the benevolence of the Christian public may be permitted to flow *directly* towards the alleviation of the spiritual destitution of Upper Canada. An application to this effect has, indeed, been lately made ;—with the result I am not acquainted. These few observations will, I trust, convince our Clergy and Laity, that the attempt to form a new Church Society originated solely in the extraordinary necessities of one branch of our national Zion, for which no provision could be obtained from existing Institutions ; and thus, therefore, we may indulge the hope that, through the cordial and ready co-operation of the Church, the Upper Canada Clergy Society may be made an instrument, in the hands of God, for the full supply of an able and pious Presbytery for our Church in Upper Canada. The Society has had several applications from Clergymen, to proceed as missionaries to Upper Canada ; but the state of its funds renders a temporary delay to any further positive engagements necessary.

In obedience to our instructions we placed ourselves also in immediate communication with the "Societies for Propagating the Gospel in Foreign Parts," and "For Promoting Christian Knowledge," from the secretaries of which we received every attention and kindness. An appeal to the committees was suggested to us, which we drew up and forwarded. The following answer was received from the "Society for Promoting Christian Knowledge :"

67, Lincoln's-Inn-Fields, July 10th, 1837.

GENTLEMEN,

Your letter of June 28, was read at a general meeting of the "Society for Promoting Christian Knowledge," holden on Tuesday last ; and I have now the pleasure of acquainting you, that the Board, in consideration of the representations therein made, as well as of intelligence obtained from other sources, unanimously agreed to place at the disposal of the standing committee of the Society, a sum not exceeding two thousand pounds towards enabling them to provide for the spiritual wants of Upper Canada.

I also beg to inform you that a meeting of the standing committee has been summoned for Monday, the 17th instant, at one o'clock ; and that the committee will be happy to receive from you, on that day, any sug-

gestions you may think proper to offer, in regard to the appropriation of the sum placed at their disposal.

I remain, Gentlemen,  
Your faithful and obedient servant,  
(Signed) WILLIAM PARKER, Secretary.

To the Rev. William Bettridge, and  
Rev. Benjamin Cronyn, &c., &c., &c.

The suggestions requested in the above letter were respectfully offered. The piety which dictated the gift will, doubtless, be attended with wisdom for its right application. May the Lord dispose the hearts of his people to enable this society to make many such grants!

Our appeal to the "Society for Propagating the Gospel in Foreign Parts," had been anticipated by an address from our revered diocesan, and even that address anticipated by a grant of 500*l.* annually for the "Maintenance of visiting Missionaries," accompanied with the assurance of the society, "that the grant should be increased to the amount specified by his lordship (1000*l.*) so soon as the society's finances would permit." We need scarcely say how fervently we desire that the society's finances were *now* in such a flourishing state as to warrant the increase in their already munificent grant.

To the following letter the deputation have as yet received no reply:—

*To the Governors and Directors of the Upper Canada (Land) Company.*

London, May, 1837.

GENTLEMEN,

We have the honour to inclose a copy of our appeal to the British public in behalf of the spiritually-desitute settlers in Upper Canada. The temporal prosperity of the Province must be dependent upon the sound spiritual instruction imparted to the inhabitants of it. We are persuaded that, to a body so deeply interested as the Upper Canada Company is in all that connects itself with the welfare of the Province, a well-authenticated case of destitution need only to be clearly made out, to meet with instant and liberal support. That our Province is most lamentably deficient in means for diffusing sound religious instruction; that 100,000 members of the Church are totally destitute of the public ordinances of religion;—that multitudes of other denominations equally desitute with ourselves would thankfully receive the ministrations of the Church of England in the absence of their own;—that the Province possesses at present no means of supplying the deficiency complained of, are facts which cannot be denied. An appeal to the Mother Country has been decided on, and partially made. We feel that we are acting in accordance

with the instructions received from the authorities of our Church, by making known our wants to the Upper Canada Company.

We entreat a serious attention to the facts stated in our appeal, and we fear not the result will be sympathy and assistance.

We have the honor to be, Gentlemen,

Your most obedient and faithful servants,  
(Signed) WILLIAM BETTRIDGE.  
BENJAMIN CRONYN.

Having obtained the countenance and support of many of our most Reverend and Right Reverend Prelates, and of the societies for "Promoting Christian Knowledge" and "Propagating the Gospel," and having assisted at the public formation of the "Upper Canada Clergy Society," our attention was now most naturally directed to the two Universities. In Cambridge we were inconveniently pressed for time, as the division of term had approached to within a few days when we first arrived. Persons acquainted with the routine of University business at this season, will understand that great interest must be taken in a cause to induce members to relax in any measure from their necessary occupations. Such an interest was excited, partly by sermons, partly by private and social meetings, in which the deputation were able to trace out the general features of our necessities. The Reverend Professor Lee kindly consented to preside at our public meeting; his excellent opening speech was followed by a feeling address from the Reverend Professor Schofield. The Hon. Captain Wellesley, on the part of the Upper Canada Clergy Society, then proceeded to state the circumstances which had led to the formation of the society. The deputation were next listened to with the greatest attention. An auxiliary was formed to the Upper Canada Clergy Society, and liberal donations, and many annual subscriptions were made at the close of the meeting. We are not without hope that, of those members of the University who attended the meeting, or were otherwise made acquainted with the state of Upper Canada, some may be led, by the spirit of the Lord, to present themselves as willing labourers in that portion of our national vineyard.

At Godmanchester and Huntingdon I preached two sermons on the Sunday following, and addressed a very large and deeply attentive meeting on the Monday evening at the town-hall. Here also were we permitted to form an auxiliary, and encouraged in our labours by the kindness and sympathy both of the Clergy and Laity,

From Huntingdon I proceeded to Oxford, to make preparatory arrangements for sermons or a public meeting, as circumstances might permit, or opportunities be afforded. A perfect stranger, and with a latent feeling that I should meet with a cold formal reception, I confess my ungenerous and unbelieving heart, unbelieving towards God, and ungenerous towards the University, suggested at every hesitating step, "a failure." I was punished for my doubts, in the way in which God very generally visits his people for *their* doubts,—by an universal exhibition of kindness, lively sympathy, and generous assistance. I can never lose the remembrance of the truly Christian and cordial manner in which our cause was espoused and supported. To the Vice-Chancellor, and to the heads of houses, the gratitude of our destitute Church is especially due, for their official countenance in attending and partaking in the proceedings of the public meeting, as well as for their pecuniary contributions; and to the members of the University generally, for their ready and liberal response to our call. I can only say the cause was acknowledged to be a legitimate appeal to the Church, and as such it was dealt with. If I consulted only my personal sense of favours received, I should here record many names; but as they are names connected with the promotion of every good work, and as a public acknowledgement might not be acceptable, I forbear.

I cannot avoid recording one circumstance which occurred at Oxford. At the public meeting I mentioned as a fact, that for every £100 subscribed in England, the erection of a church capable of containing from 250 to 300 persons would be secured, the people, out of their poverty, being expected to contribute an equal sum. In making this statement, I expressed a wish that some pious individual then present would, of the abundance which the Lord had given him, offer such a donation; and pledged myself that such a church, in remembrance of Oxford and the approaching festival, should be built and called "Commemoration." The following morning the success of our request was announced to us, at the bank, where we were informed that the sum of £100 had been deposited to our credit by the Vice-Chancellor, from some anonymous friend. Would to God that every reader who has the ability may receive the will "to go and do likewise!"

On our return to London we were favoured by a liberal friend to our cause, with a letter of introduction to Sir George Grey, Under Secretary of State for the Colonies. Our interview, as might, indeed, have been almost expected, was very *official*. One expression of Sir George's, however, could not fail to excite some little surprise in us. In answer to our plea for effectual, and perhaps a little more exclusive, assistance, Sir George attempted to weaken our claim by the observation that "we were but the sect of a minority!" A pious Churchman, high in office, thus designating the Established Church of these realms, "a sect," gave us but indifferent earnest of success with the "powers that be," in the state. One thing is clear, that the conclusion, to which Sir George had arrived, must have been drawn from the *mis*-representations, with which we believe the Colonial Office has been inundated of late years by the factious, turbulent, and now rebel "patriots," McKenzie and Co.

We conceived it our duty to request the honour of an interview with Lord Glenelg, which was immediately granted. It is but bare justice to his lordship to declare, that he listened with great patience and attention to the lengthened statement we made of our necessities, and received our plain and urgent prayers for assistance from the government, with that urbanity and courtesy for which his lordship has ever been distinguished. We are not aware that any ulterior result was produced by our representations.

About this time, (June, 1837,) we learned that a deputy from the Church of Scotland, (the Hon. Mr. Morris, a member of the Legislative Council of Upper Canada,) had arrived in London, for the purpose of presenting petitions to Parliament, and remonstrances to Government, against the endowment of the fifty-seven Rectories, and in support of the claims of the Church of Scotland. We sought an interview with Mr. Morris, in the hope that, possibly, some measure might be devised and submitted to Her Majesty's Government, in which the rights of the Church of England might be secured, and assistance, (or endowments,) granted to the Church of Scotland, and cordiality restored. It did not, however, appear to us, that we, or Mr. Morris, possessed sufficient authority to propose any plan, further than what our individual judgment might suggest; we therefore, confined ourselves to

the reciprocal expressions of desire, that some definitive measure might early be introduced, calculated to remove all doubt and reasonable ground for complaint.

Penetrated ourselves with the conviction that, by the unanimity and good understanding of the two Churches, the hope might be entertained, of effectually strengthening each other, and promoting the best interests of the Province, we resolved on submitting our views and wishes to Her Majesty's Government. It appeared, as a necessary preliminary, that some concession must be made on the part of the Church of England: acting on this persuasion, the following letter, embracing the representation of our urgent necessities, and suggestions for their immediate relief, was addressed to Lord Glenelg.

(Copy.)

MY LORD,

London, 13, Exeter Hall, 1 July, 1837.

At a meeting of the Clergy of Upper Canada, convened by the Archdeacons of Kingston and York, and held in Toronto last October, the state of spiritual destitution of vast numbers of the members of our Church, the inability to relieve it from any resources possessed by the Church, and the necessity of an appeal to the Mother Country, were acknowledged by all. We were appointed by our brethren to proceed as a Deputation to England, and to place ourselves under the guidance of the Bishop of Quebec. The indisposition, mental and bodily, under which we found our beloved Diocesan labouring, entirely precluded the hope of assistance or counsel from him. In this our peculiarly delicate and difficult position, we submitted our credentials and our cause to his Grace the Archbishop of Canterbury; and in our proceedings we have hitherto been sanctioned by his Grace and by many other Prelates of our Church. Our instructions were, to make our cause and wants known, publicly and privately, and to the authorities, as well in Church as in State, in order that some effectual remedy might be found for an evil, which, as it is yearly increasing in extent, must evolve consequences of the most alarming interest to the well-being of the Province. In the hope of interesting your Lordship and the Government of his late Majesty in our cause, we ventured to solicit the honour of an interview; and cleaving to the same hope, we again crave your Lordship's indulgence for the present communication. Ours is a duty of no mean importance; if, therefore, in the discharge of it we should err, we trust the cause itself may not suffer by the inefficiency of its advocacy.

The urgent necessities of the Church in Upper Canada must be apparent to all who are informed on the state of the Province. In 1832 the supply of clergy was confessedly insufficient; since that year at least 80,000 have been added to the numbers of our communion; and this multitude, from their extreme poverty, have been obliged to seek loca-

tions in distant and unsettled townships, far from the reach of the public means of grace. It were vain, it were unjust to expect that such a population should, for many years to come, support their own clergy. They have the will to assist in erecting places of public worship, and to contribute towards the maintenance of the ministers; but to bear the entire burden is impossible. Will her Majesty's government suffer these poor emigrants, whom penury and want have driven from their father land, to perish for lack of knowledge? Your Lordship is fully aware of the incapacity of the Church, by any means at her command, to supply this lamentable deficiency. The Church in Upper Canada appears, in a measure, to be abandoned by all; there is none to plead for her. The Society for Propagating the Gospel in Foreign Parts, since the withdrawal of the parliamentary grant, and the subsequent transfer of its missionaries to the colonial treasury, has not been able to afford any assistance. Our venerable Bishop's present state of incapacity for any exertion leaves us almost without a friend of any authority to advocate our cause. We perceive that the flourishing colony of Australia has attained, under high mediation, some effectual aid from government, and we rejoice in the intelligence. But does the Province of Upper Canada present a state of such extraordinary affluence as to render a claim for similar aid from the government unwarranted, and therefore fruitless? Surely, if the case of the two colonies be fairly considered, Upper Canada must be allowed to have an equal, if not superior, title to support. In the name of our Church and of her tens of thousands of destitute members, we entreat your Lordship to stretch forth a helping hand to us. We ask for means to defray the expenses of ministers going out; we ask for means to support them when they have congregations; we ask for assistance in erecting churches on the principle established towards Australia. If 100*l.* were the minimum, and from 300*l.* to 500*l.* the maximum of assistance, where equal sums could be raised in the Province, we hesitate not to declare our perfect conviction that two years would not elapse before one hundred churches would be built, and that we should then see the Church regain her high and natural position in the province, of which her present want of means to extend her ministrations has, in a measure, deprived her. We do hope to bear back the intelligence to the anxious members of our Church, that her Majesty's government have not cast us off in the day of our need.

In common with our revered Diocesan and the clergy generally, we have long felt that the settlement of the Clergy-Reserves Question (more, perhaps, than any other measure,) would directly tend to the happiness, peace, and welfare of the Province. Easy as this settlement might have been some twenty years ago, the agitation of the subject, and the acrimony of feeling arising from its discussion, have involved it in great difficulty. The Church of England has, unquestionably, the greatest cause for regret and complaint. She has been made the object of constant and most vituperative attacks. She has laboured, and is yet labouring, under deep odium, merely because a provision had been made by an act of the Imperial Parliament for the spiritual instruction of the inhabitants of the Province, through her instrumentality as the national Church. We hear much in England, from the Dissenters, of the horrors of endow-

ments, and of the excellency of the voluntary system; and yet, my Lord, in Upper Canada, where the Church's patrimony has not been irrevocably secured, as in the parent state, and where, in consequence, the hope, however faint, exists, of depriving her of a portion of it, they are seen struggling and straining every nerve to possess the "unclean thing." The Church, therefore, of all other denominations, must be desirous to see some plan carried into execution, which, while it secures to her a portion, at least, of her lawful inheritance, may shield her from the unjust assaults of her enemies.

We have read a copy of the memorial forwarded to your Lordship, for presentation to his late Majesty, from the delegates of the Church of Scotland, by Mr. Morris, a respected member of the Legislative Council of Upper Canada. The object of this memorial appears two-fold: First, to complain of the injustice done to the Church of Scotland by the establishment of fifty-seven rectories in connection with the Church of England; and secondly, to obtain an act of the Imperial Parliament to constitute the Synods, &c., of the Church of Scotland in Upper Canada, corporate bodies. Against the latter provision it is not our purpose at present to object. The complaint, however, conveyed in the memorial is objectionable, because there is no ground for it. The memorial states that incumbents of these rectories have spiritual jurisdiction over the members of the Church of Scotland and others. This can only be the case where any such members of the Church of Scotland or others may reside on the ground set apart for the Church and Church-yard, as this is the extent to which the spiritual jurisdiction of the rectors is assigned in all the patent deeds with which we are acquainted. On this subject we would refer your Lordship to the Solicitor-General, Mr. Draper. We were grieved to learn from your Lordship, that the opinion of the law-officers of the crown on the question of these rectories is unfavourable to the Church. We feel that the unsettling these endowments must be attended with difficulty and injustice: with difficulty, because much of the land, so conveyed, has already been leased:—with injustice, because in many cases (in our own specifically) the lands had been set apart by express command of the governor in council several years before the patents were issued; and because improvements have been made, and houses built on these lands. Moreover the House of Assembly of Upper Canada has distinctly recorded its opinion of the validity of these endowments in the following resolution, passed the 9th February, 1837, by a majority of 33 to 20:—

**RESOLVED,**

"That this House regards as inviolable the rights acquired under the patents by which rectories have been endowed, and cannot, therefore, either invite or sanction any interference with the rights thus established."

The issuing of these patents was but the completion (in many cases) of acts already commenced; and indeed much, if not the whole of the obloquy, which the simultaneous establishment of these rectories caused, would have been avoided, if the endowments had been perfected at the time they were virtually made. We can of our own knowledge state, that our late respected Lieutenant-Governor (Sir J. Colborne) was deterred from this step solely by the opposition which his plan of restricting the

jurisdiction of rectors within the present confined limits, met with in his executive council. We do hope that her Majesty's government will secure to the Church of England these endowments by such alterations in the patents as the law-officers of the crown may have found to be necessary.

We now address ourselves to another leading purpose of the present communication. We have seen Mr. Morris, and conferred with him on the nature of the claims advanced by the Church of Scotland. The desire appears mutual that an amicable termination should, if possible, be effected to the question of the Clergy Reserves. From our personal knowledge of the province and its affairs, we are satisfied that unless such a measure be devised and carried out, it will be in vain to expect peace or happiness.

The enemies of order and true religion will never lack fuel for their incendiary efforts so long as this subject remains open. We venture then to submit to your Lordship, for the consideration of her Majesty's government, the following suggestions, (in which, as far as we know, Mr. Morris concurs.) They are offered as the principle for an act of the Imperial Parliament, or (should this not be thought expedient at present,) for the government of her Majesty's representative and the houses of legislature in Upper Canada :—

1st. The acknowledgment of the right of the Church of England to endowments from the Clergy Reserves by the Act 31 Geo. III., ch. 31., as interpreted by the law-officers of the crown in 1819: the security of her present possessions, and the allotment of a portion of the Reserves for her use and benefit for ever.

2nd. The allotment of a portion of the Clergy Reserves to the Church of Scotland for her use and benefit for ever: the extent of these allotments or portions to be determined according to the numerical strength of both churches in Great Britain, or (as it must be difficult, if not impossible, to ascertain this with accuracy,) *according to the proportion of the whole population of England and Scotland*, assuming that the dissenters from the Church of Scotland in Scotland are proportionably as numerous as the dissenters from the Church of England in England. In the present state of Upper Canada it would be almost impossible to ascertain the relative numbers of the two churches.

3rd. The residue of the Reserves to be re-invested in the crown, for the maintenance and support of other Protestant denominations dissenting from the two established churches.

We are persuaded that if this principle of allotment were admitted, the lands at present not disposed of, might be divided into three equal parts: two-thirds to be secured to the two established churches in the proportion of their numbers as above alluded to, and the other third for the purpose mentioned under the third head.

We seek your Lordship's permission to present any explanations which the subject may appear to require at your Lordship's convenience.

We have the honor to be, my Lord,

Your Lordship's humble and obedient servant,  
(Signed) WILLIAM BETTRIDGE, B.D.  
BENJAMIN CRONYN, M.A.

The Right Hon. Lord Glenelg,  
&c. &c., &c.

The authorities and friends of the Church, here and in Upper Canada, will, perhaps, consider our plan for a division of the Clergy Reserves bold and unwarrantable. Bold it certainly is, and, in one sense, unwarrantable. With respect to the boldness of the plan, however, it may be urged in extenuation that, to a mind really imbued with the principles of that kingdom, whose characteristics are "righteousness and peace in the Holy Ghost," no mere personal or worldly sacrifice would be esteemed onerous or painful, to secure the establishment of peace, where enjoyed, or its restoration, where disturbed or lost. I know not a Clergyman in Upper Canada, who, if his personal feelings alone were consulted, would not prefer that the provision of the "Clergy Reserves" had never been made, than that, being made, but not effectually secured, they should furnish a constant subject of bitterness and animosity amongst the people, and most unchristian attacks upon the Church. Has not the same boldness been exhibited, in scores of instances, by the Clergy in Great Britain and Ireland, who have been willing rather to renounce their unquestionable and legal right to the tithes of their livings, than that, by enforcing their payment or collection, their spiritual influence over their flocks should be destroyed, or the peace of the parish be disturbed? But our plan for the division of the Reserves in Canada (as well as the renunciation of tithes on the part of the Clergy at home) would be unwarrantable as it is bold, if the interests of others, over which we have no just or legal control, be thereby compromised. In *this* view of the case, our proposal must be withdrawn as objectionable and unjust. Indeed, if the whole of the Clergy at present in Upper Canada were to concur in the proposed division, it could not equitably be effected on their concurrence. The property is vested *in the Church*; the present incumbents hold only in trust for their successors; and both possess their rights only under a covenant engagement rightly and duly to administer the sacraments, and to preach the Gospel to the people committed to their spiritual oversight. The "Clergy Reserves" have been conveyed to the Church, in trust, *to use, not to alienate*. The Church comprises not only the Clergy, but the Laity also;—the Laity, therefore, must be consulted. And have the generations to come no interest in this provision for their spiritual

instruction and welfare? How are they to be consulted? The Church, the whole Church, is not competent to alienate; and I must be much mistaken if even the Imperial Legislature have the right (the power, I know, they possess) to deprive the Church of her endowment once solemnly and permanently made. The deed has been signed, sealed, and delivered by the nation's representatives, confirmed by the nation's King, and registered in the presence of the nation's God. The right to take back or alienate to other uses cannot be sustained: it were a mockery of legislation, on *such a subject* if it could. The right to make provision for the best method of securing the end designed by the endowment of the Church is freely conceded to the Imperial Legislature, and earnestly has the Church besought the Parliament to exercise this right, in order that the state of jeopardy and doubt, which the enemies of the Church have caused, may be exchanged for one of safety and permanency.

It became now, necessary, as the deputation had communicated with the heads in Church and State, that an appeal should be made to the Christian public, in which the state and wants of the Church, in Upper Canada, might be set forth; and in which also, the Clergy might be entreated to furnish us an opportunity of pleading our cause from their pulpits, and in public meetings. We were soon made sensible that this plan, if successful, would necessarily oblige the deputation to make a "division of labour," and, consequently, to separate; an event we could not realise without regret, although the necessity of it had been anticipated before we left Upper Canada, and therefore, personal, as well as joint credentials, were furnished to us. Mr. Cronyn, whose connections and natural sympathies were more centred in Ireland, chose that country as the sphere of his efforts; leaving me to further the cause of our mission in England. These few remarks I have thought necessary, as introductory to the declaration, that in the subsequent correspondence with Her Majesty's Government, and, indeed, in all the proceedings of the deputation in England, from the month of July, I hold myself alone responsible. Circumstances obliged me to act on my own judgment, as delay might have been detrimental; and indeed the difficulty of conferring and taking counsel at a distance, on the daily recurring

affairs of our mission, as well in England as in Ireland, appeared a full justification for our seeking to effect that on our individual judgment, which present circumstances must prevent our doing unitedly. Our path opening in both countries, we commended each other to the grace of God, in the simple faith that "He would prosper the work of our hands upon us." Our last united act (except a transient visit and valid assistance to me at Dover,) was a sermon at Christ's Chapel, St. John's Wood, (the Rev. S. Robins, incumbent,) and a public meeting at the National School Room, under the presidency and kind support of that gentleman. Soon after the departure of my friend Mr. Cronyn for Ireland, I received the following letter from the Colonial Office :

GENTLEMEN,

Downing-street, 13th July, 1837.

I am directed by Lord Glenelg to acknowledge the receipt of your letter of the 1st instant.

Referring to your proposal, that the support afforded by her Majesty's Government to the Church of England in Australia should be extended to that Church in Upper Canada, Lord Glenelg directs me to call your attention to the fact, that no portion of the funds applicable to the erection of churches and chapels, and the maintenance of ministers in Australia, is provided by this country, but that these funds are exclusively derived from the colonies of New South Wales and Van Diemen's Land, and are appropriated under the authority of the respective governors and councils.

Although her Majesty's Government would cheerfully acquiesce in the adoption, by the Legislature of Upper Canada, of the principles of the measure recently introduced in Australia on this subject, and which appears to have given great satisfaction to several leading denominations of Christians in those colonies, there are circumstances which prevent the direct interference of the Government in effecting this object in Upper Canada. In the Canadian provinces, the principle of popular representation, being established on the most comprehensive basis, has led to the transfer to the two houses of local legislature, and especially to the House of Assembly, of the control of the whole of the public receipt and expenditure. It is true, indeed, that the hereditary, territorial, and casual revenues have not been actually placed at their disposal ; but you are aware that in pursuance of his late Majesty's instructions, the Lieutenant-Governor offered that those funds should be subjected to the appropriation of the Provincial Parliament ; and, although the pressure of other public business prevented the acceptance of that offer during last session of the Assembly, it is still binding on the faith of the crown, and there is every reason to anticipate, that, in the next session, this pledge will be fulfilled. No portion, therefore, of the provincial revenue will, in that case, be applicable to the important object in question, except through the intervention of the Provincial Assembly.

With reference to your proposal, that her Majesty's Government should

recommend to Parliament to pass a law to adjust the claims of the different religious communions to the Clergy Reserves, Lord Glenelg directs me to remind you that both the present and the late Lieutenant-Governor of the Province had, in obedience to the commands of his late Majesty, invited the local legislature to exercise the powers vested in them by the 41st section of the Constitutional Act of the 31st Geo. III., c. 31, for determining in what manner, and to what uses, the lands in question should be appropriated.

This subject engaged the anxious deliberation of the Assembly in their last session, nor has either house of Provincial Legislature solicited the interference of Parliament, or expressed the slightest doubt of their own ability to bring this question to a satisfactory adjustment. Under such circumstances, Lord Glenelg cannot but think Her Majesty's Government would justly incur the reproach of a breach of faith, if they should advise the Imperial Legislature to intercept the proceedings of the Legislature of the Province on this subject.

To your proposal that Her Majesty should be advised to recommend to the Local Legislature, such a division of the Clergy Reserves as would appropriate two-thirds of those lands for the support of the Churches of England and Scotland, the remaining third to be appropriated by the Crown amongst all other Protestant religious societies dissenting from both Churches; Lord Glenelg directs me to answer that such a recommendation would probably be resented by the Legislative Council and Assembly, as an unconstitutional dictation of the provisions of a law which they were about to pass; and that the adoption of this threefold division, presupposes a knowledge of local details and statistics to which Her Majesty's Government cannot lay claim.

Even assuming it to be right that this general scheme of distribution should be followed, Lord Glenelg would have no means of vindicating the proposed division of the territory into three equal parts, or of showing that the proportions to be assigned to the English and Scotch Churches should not be greater or less. It is, however, his Lordship's intention to transmit to the Lieutenant-Governor of Upper Canada a copy of the act recently passed in New South Wales, for making provision for the erection of places of worship and the maintenance of ministers. The legislature will thus be informed of the principle on which that measure is formed, and may possibly derive some suggestion tending to facilitate the satisfactory adjustment of the question relating to the Clergy Reserves.

On the subject of the Erection and Endowment of the Rectories, Lord Glenelg infers from your letter, that you have misapprehended the nature of the objection raised to that measure by the Law Officers of the Crown. It has no reference to the terms of the Patents, but to the power of the Lieutenant-Governor to issue such patents at all. Consequently there is no possible amendment of those instruments, which would obviate the difficulty.

It is not, however, Lord Glenelg's intention to instruct the Lieutenant-Governor to act on this opinion until he shall have communicated with the heads of the Church of England in the Province, and shall have afforded them the most ample opportunity for correcting any misstatement of the fact on which the Report of the Law Officers of the Crown proceeds, or any error in point of law which it may be supposed to involve.

Having thus adverted to each of the topics noticed in your letter, Lord Glenelg cannot conclude his answer to it without expressing the deep concern with which he finds himself precluded, for the reasons which I have stated, from promoting your views by the methods which you have pointed out; but I am to express his Lordship's confident anticipation, that the Legislature of Upper Canada will not fail to adopt such measures as shall appear to them most conducive to effect the important object of extending the means of religious instruction among the various denominations of Christians throughout the Province.

I have the honour to be,  
Gentlemen,

Your most obedient humble servant,

(Signed) JAS. STEPHEN.

Rev. W. Bottridge, and  
Rev. B. Cronyn.

I may be permitted to correct an error into which Lord Glenelg has inadvertently fallen, in this despatch, on the subject of the Clergy Reserves: it is contained in the assertion, "nor has *either* House of Provincial Legislature solicited the interference of Parliament, or expressed the slightest doubt of their own ability to bring this question to a satisfactory adjustment." A reference to the proceedings of the Legislative Council of Upper Canada, given in the first part of this work, will show that the very reverse is the fact. I have had occasion to allude to this erroneous, and repeated assertion, in the course of my correspondence with the noble secretary for the Colonies.

On the subject of the "division" of the Reserves, I have already enlarged, and therefore pass, unnoticed, the observations made thereon in this despatch. I have, also, freely expressed my opinions on the attempt to patronise, generally, all denominations alike. Whatever effort I might be induced to make under such an arrangement, to secure for the Church of England a just proportion of the State's favour, I cannot but think the whole scheme will prove a failure. Can the nation openly, and avowedly, and equally, be the patron of truth and error,—of the worship of the one true God and Jesus Christ whom he hath sent, and palpable idolatry,—of enlightened devotion and blind superstition; I say, can the nation, thus trifling with the highest duty it has to perform, expect a blessing from above, or that Jehovah should manifest himself strong in its behalf?

There are men, Christian men, I believe, at present connected with the government of the country, who, if their principles have not been crushed (or at least smothered) by the superincumbent weight of unholy associations, must give a *negative* answer to my question. Then let them "look to themselves that they lose not the things which (in past years) they have wrought, but that they "receive a full reward." Is this too bold an animadversion? Surely "reproof" is not a dereliction of duty in a priest of the most high God, even when addressed to Kings and rulers of the earth. May the Clergy of the Church of England never be found wanting in the fulfilment of this part of their high and holy calling, but may they have grace to exercise it in the meekness of wisdom and in the disinterestedness of love!

The prospect of the Church being despoiled of the endowments which the Lieutenant-Governor had effected in 1836, and of the result which such a measure could not fail to produce to the Church's disadvantage in the Colony, induced me to request permission to peruse the opinion of the law-officers of the crown, in the hope that my fears were exaggerated. I therefore addressed the following note to Lord Glenelg:—

13, Exeter Hall, July 17, 1837.

The Rev. William Bettridge and Benjamin Cronyn, (the deputation from the Clergy of Upper Canada) have the honour to acknowledge the receipt of Lord Glenelg's despatch of the 13th of July; and to request his lordship's permission to see, or to have a copy of the opinion of the Law Officers of the Crown, on the subject of the Rectories lately instituted in Upper Canada; and also (if it be not contrary to official rules) his lordship's accompanying despatch to the Lieutenant Governor of Upper Canada;

Mr. Bettridge begs leave to attend at the Colonial Office to-morrow, (Tuesday) to receive the permission sought, or Lord Glenelg's verbal intimation to the contrary.

The Right Hon. the Lord Glenelg.

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Downing-street, July 21, 1837.

GENTLEMEN,

I am directed by Lord Glenelg to acknowledge your letter of the 17th instant, requesting permission to peruse the opinion of the Law Officers of the Crown, relative to the recent establishment of Rectories in Upper Canada; and also Lord Glenelg's despatch to Sir F. Head on the same subject.

In reply I am to inform you, that on application to Mr. Murdock, of this department, that gentleman will place before you the papers in question.

I have the honour to be,  
Gentlemen,  
Your most obedient servant,

(Signed) JAS. STEPHEN.

The Rev. W. Bettridge and Rev. B. Cronyn.

“Illegal and invalid!” Such was the unmitigated declaration of her Majesty’s law-officers with respect to the patents for the fifty-seven rectories in Upper Canada! The reader is, however, acquainted with the fact, that, these high authorities had formed an erroneous opinion; not from deficiency in legal knowledge, but because they had an imperfect case to decide on. I do not attempt to delineate the feelings with which the knowledge of this fearful discouragement to our national Zion filled me. I saw, or believed I saw, in it the harbinger of evil, the presage of destruction to the establishment, and of grievous spiritual destitution to present and future generations in Upper Canada. I need scarcely say that those feelings were, in no ordinary degree, painfully deepened by an event which occurred at this time,—I mean the death of the revered and beloved Bishop of Quebec. Had I the ability to describe, as I trust I have, in some measure, the heart to appreciate, the worth, the piety, the unfeigned humility, the steady zeal, the simple faith, the enlarged charity of this devout and laborious servant and bishop of Jesus Christ, I would esteem it a peculiar privilege, as it would be a bounden duty, to become his eulogist. I should have no fear of being charged with excess in my praise—for his praise is in all the churches, and in all the hearts of the people of Upper Canada. Such was the holy, affectionate, even tenor of his life and conversation, that I can say, without fear of contradiction, he had not an enemy in the province; and certainly never, to my knowledge, had one unkind expression been used towards him by any, the most virulent opponents of the Church, of which he was so gracious an ornament. I was permitted to witness the last rites of the Church over his remains, and to see them placed beside those of his distinguished parent the Earl of Galloway; and, as I tarried till the doors of the sepulchre were about to be closed on his “mortal coil,” I was enabled to realize the pre-

sence of his spirit in those regions where joy, and love, and peace, reign unalloyed for ever. "My Father, my Father, the chariots of Israel and the horsemen thereof!"—of the translation of our Elijah's spirit into the realms of light I had no doubt,—but where was the Elijah upon whom a double portion of his spirit might rest? I was aware of the expressed determination of the government that no successor should be appointed. The state of our Church and of her destitute members to the third and fourth generation presented itself to my mind in such sad affecting colours, that I can truly say my spirit found no rest. I was permitted to meet (the world would call it chance) a Christian friend in the heart of this metropolitan wilderness, and to receive from him words of consolation. I felt that to indulge in these gloomy forebodings, paralyzing as they proved to all mental energy, would be criminal, I besought the Lord for wisdom; I felt my own utter insufficiency for the work before me; but I knew the promise "they that wait upon the Lord shall renew their strength," and "in the multitude of my thoughts within me, his comforts refreshed my soul."

Reflection on the state and prospects of our Church, and the possible sources from whence help might be derived, brought me to the resolution, in spite of the expressed regrets of Lord Glenelg over our urgent necessities, and the implied determination or inability not to relieve them, once more to communicate with his Lordship, and also to forward a memorial to our youthful Queen, (whom God preserve.) The following is a copy of the letter and memorial which accompanied it:

(Copy.)

MY LORD,

London, 13, Exeter Hall, 20 July, 1837.

SINCE, in conjunction with Mr. Cronyn, who is now in Ireland on the affairs of our Mission, I had the honour to communicate with your Lordship, an event has transpired, whose actual occurrence, although, in mournful certainty we have, from the very character of the malady, been anticipating it for several months, cannot fail to deepen our sense of the bereavement we have sustained of a father and friend to the clergy and to the people, over whom God had, in his wisdom, appointed him Bishop. I need scarcely say, I allude to the death of the Honourable and Right Rev. the Bishop of Quebec. Of him it may be emphatically said, "the memory of the just is blessed." His memory is written in lines of imperishable affection and respect in the hearts of all who enjoyed the privilege of intercourse with him. The loss of such a man, and such a bishop,

would of itself be sufficient to cause unfeigned sorrow ; but when, with his loss, we connect the sad prospect of our Church in Upper Canada, we are constrained to confess, that it would become the virgin daughter of our Zion to descend into the dust, and, with downcast look, the index of her broken spirit, to utter her mournful "Ichabod." Yes, my Lord, over the future destiny of our Church, in the Province of Upper Canada, the clouds appear to settle into a gloom, through the denseness of which faith, with her most vigorous ken, is unable to penetrate.

Bear with me, my Lord while I endeavour, under this our heavy loss, to bring under your Lordship's consideration the actual state and certain prospects of our Church, should the measure, which his late Majesty's Government contemplated, be carried into effect. The measure I speak of, is the discontinuance of any allowance to a successor to the late Bishop, and, at his death, even of that portion of his income which he resigned in favour of the Bishop of Montreal. This measure will involve two necessary results ; the actual abolition of the See of Quebec, and the virtual abolition of that of Montreal ; in other words, the destruction of the Church of England in the Canadas : for it must be admitted, that Episcopacy without a bishop is a manifest contradiction. These effects appear inevitable, unless indeed an individual could be found willing to undertake the duties of the episcopate, and possessing sufficient private fortune to meet the unavoidable expenses attending their discharge. This favoured individual must moreover, if he desire the efficient aid of the Bishop of Montreal, provide a sum for him, at least equal to that, of which, by the death of the late bishop, he has been deprived. Should, therefore, the measure be definitively adopted by her Majesty's Government, our only hope must be that God would raise up such an individual to take the oversight of his people in the Canadas ; but however we might desire, we could scarcely be warranted in expecting such a succour.

It may be presumed that the reason for the adoption of such a measure by her Majesty's Government must be, either that the Church possesses resources at her own command—sufficient to meet her every exigency, or that the members of the Church are sufficiently affluent to provide voluntarily the necessary means to support the various office-bearers in it. Without one of these reasons, it would be difficult to justify a Christian government in the abandonment of a branch of the National Church. As long as the Church is deprived of her just patrimony, the Clergy Reserves (or of such a share of them as the most biassed interpretation of her charter would concede), she is literally without resource. And with respect to the affluence of her members, and the assistance to be derived from them, an attentive consideration of the circumstances of the emigrants generally, and of the great difficulties they have for years to contend with before they attain to a comfortable sufficiency, must produce the certain persuasion that little or no present help can be expected from them. It would thus appear that neither of these reasons exist, and therefore that the adoption of the measure would not be justifiable. I can readily imagine that when the adoption of such a measure was originally contemplated, it was confidently expected, by his Majesty's Government, that the Clergy Reserves' Question would have been settled, and therefore that the first reason would exist, that is, that the Church would

be possessed of resources, which, although slender, might be expected to suffice for her immediate necessities. The adoption of this measure may, in all probability, have been contemplated simultaneously with the resolution of the Imperial Government to leave the arrangement of the Clergy Reserves to the Provincial Legislature, and to withdraw from the "Society for Propagating the Gospel in Foreign Parts," the annual parliamentary grants of 15,600*l.*, in the full confidence that ere the last year of the reduced grant had elapsed, our late revered Bishop had been called to his eternal rest, the Clergy Reserves would be available for the purposes for which they were originally intended. If such was the anticipation of his Majesty's Government (and it seems a very reasonable one) it has not been realised. The Clergy Reserves are still unavailable: ought then the adoptor of the contemplated measure of the discontinuance of an allowance to the Bishop's successor, to take place? Her Majesty's Government can scarcely, without a breach of faith to the Church in Upper Canada, refuse the continuance of its support, and an increase of it, if needed, until the Church be placed in possession of her patrimony. In submitting the Clergy Reserves to the disposal of the Provincial Legislature, his Majesty's Government could never have contemplated that it would become a question of entire spoliation as regarded the Church of England; but at farthest only as an arrangement of the portion to be assigned to her. For the result of this act of concession, either the Imperial Government or the Provincial Legislature ought, in equity, to be responsible to the Church. If her Majesty's Government decline the responsibility on the fair plea, that sufficient time has elapsed since the concession for the arrangement of this affair, then the Provincial Legislature, or (as this body may not be coerced in pecuniary matters any more than our House of Commons) the casual and territorial revenues should supply the actual need of the Church. And if even these crown revenues are under the control of the House of Assembly, there can be no question that an appeal to that house (made by any member, whether connected with the government or not, but still sanctioned by its influence,) grounded on the equitable principle above insisted on, would be fully and fairly responded to: and, I doubt not, that a view of the just responsibility incurred by the province through the past delay of its representatives, would much contribute towards the speedy and final settlement of the question. Indeed, my Lord, may I not say that the Imperial Government has hitherto acted on this principle? Why was the payment of the missionaries transferred to the casual and territorial revenues when the annual parliamentary grant ceased? Why did the Imperial Government make over the charge of the Bishop's income to the same source of revenue? They were the only funds in the province then at the disposal of the crown; and it appears to me the Government justly concluded the province should bear a burden for which the dilatoriness of its legislature had made it accountable. I entirely concur in your Lordship's opinion, that her Majesty's Government should not "break faith" with the Provincial Legislature on this subject of the Clergy Reserves, or on any other; but it would be equally incompatible with the maintenance of a sound faith, that the interests of the Church should be entirely sacrificed to a feeling of courtesy or liberality, however well intentioned, towards the House

of Assembly. Can any doubt arise in an unbiassed mind on the meaning of the Act 31 Geo. III. ch. 31, sects. 35—42? Can it be denied that the *national faith* is therein pledged to the Church of England, that she should have a "permanent" provision "in all time to come." The opinion of his Majesty's law officers in 1819 is distinctly confirmatory of the right, conveyed by the act, to the Church of England: for while it excludes entirely the Dissenters from any participation in the lands, or in the rents or profits arising therefrom, and admits the Church of Scotland, *not* to any share in the lands for parochial endowments, but only in the rents or profits, it declares that his Majesty might endow any particular parsonage or rectory of the Church of England with the *whole lands* allotted and appropriated in each township or parish as Clergy Reserves. Is it consistent, my Lord, that this bare legal opinion in favour of the Church of Scotland should be acted on, and yet with this same opinion founded on and sanctioned by an act of the King and Imperial Parliament in behalf of our Church, there should exist, even in appearance, a reluctance to confirm the present possessions, and to extend the usefulness and efficiency of the Church of England by further grants? Is it just, is it consistent with the national faith that this solemn compact between the Imperial Parliament and the Church should be violated?—violated, too, in such wise as to ensure, not the "permanent" establishment "in all times to come," but the utter ruin of that Church? These will appear, peradventure, strong expressions; but surely not stronger than the circumstances, in which our Church is placed, require and justify. I ask, my Lord, in what way can the Church of England be "permanently" and "in all time to come" established in Upper Canada, if it be not by providing her with bishops and ministers according to her necessities and the increase in the number of her members? Did George III., of pious memory, and the Imperial Parliament make such a provision? It cannot be doubted. Can then the executive government be justified in any procedure (however well intentioned) which compromises the inalienable rights thus secured to the Church of England? If, from any cause, the well-intentioned procedure (I allude to referring the arrangement of the Clergy-Reserves' Question to the Provincial Legislature) succeed not as soon or as effectually as the Imperial Government might wish, is therefore the Church vitally and irreparably to suffer?

Is the national faith pledged to the judges and officers of the government in Lower Canada? Can the injustice of the House of Assembly there absolve the nation and her Majesty's Government from their solemn obligation? Was any objection raised when the Ministers of the Crown asked for money from the imperial treasury to pay these judges and officers? Would not an objection have involved the necessity of shutting up the courts of justice and suspending entirely the operations of government? Now there exists, my Lord, a strong parallelism in the case of the judges and officers in Lower Canada and the Church in Upper Canada. The delay of the House of Assembly in Upper Canada has effected for the Church what the injustice of the House of Assembly in Lower Canada has for the judges and officers of the state. Is the church less a part of our national economy than the judges? Is the government and nation bound to uphold the judges against any attempted infraction of their rights from whatever quarter or under whatever plea it may arise?

It would be difficult, my Lord, to convince the clergy and the members of the Church of England in Upper Canada, that their claim upon the national faith and honour stands upon a less secure foundation.

If the differences of the House of Assembly could have been foreseen as resulting in a delay of years, I am persuaded the Imperial Government would never have recommended the withdrawal of the annual parliamentary grant, much less have contemplated the discontinuance of an annual sufficient income to the successors of the Bishop of Quebec and Clergy. Surely a government, possessing sufficient influence to employ, with the full approbation of the country, twenty millions of the public money for the glorious purpose of emancipating the Negroes in the West Indies from their bodily thralldom, need not have feared the rebuke or opposition of any sound-hearted man in asking for a few thousands annually (until the Clergy-Reserves' Question was settled) for the still more exalted object of furnishing means to free from the fetters of sin, by the preaching of the Gospel, tens of thousands of our fellow countrymen in Upper Canada. If an objector could have been found, it must have been in the ranks of those whose hatred to Christ and his church is unblushingly avowed, and whose cry is "Havoc" to every time-hallowed and sacred institution. The province of Upper Canada ought not to be abandoned to such fearful spiritual destitution by her Majesty's Government. I humbly crave your Lordship's pardon, if, in appearance even, I should offend against the requirements of the respect due to the "powers that be" by the plainness of my language. I feel, because I have for years witnessed the evils under which our Church in Upper Canada is labouring; and as I know they are not evils of her own creating, I may be allowed to express an honest yet respectful indignation that she should continue unjustly to bear them.

And now suffer me, my Lord, briefly to advert to the actual state of our Church in Upper Canada:—Years have passed since the late revered Bishop was in a state of health even to attempt the *full* performance of his multifarious and ever increasing duties. None felt, none acknowledged, none grieved more over his own infirmities and consequent inefficiency than did Bishop Stewart. It was under the influence of such feelings, that he besought the government to consent to the appointment of a suffragan Bishop, although at the sacrifice of one-third of his income. This request was acceded to; and Lower Canada had to rejoice in the advancement of an individual to the Episcopate, whose zeal, talents and piety had conciliated the affection, and claimed the esteem and respect of all. Scarcely had Bishop Mountain arrived in Quebec when he set out on a tour through the Lower Province; and after journeying and labouring four months, I had the pleasure to see him, and he then assured me that he had not nearly finished his intended tour; but that he must return to Quebec to recruit his failing strength. His Lordship could not by conjecture, state when he should be able to visit the Upper Province. Now, my Lord, should the measure so oft alluded to, be adopted by her Majesty's Government, the Bishop of Montreal cannot be expected to visit extensively even in Lower Canada as a Bishop; because, if he did so, it must be with the certainty of involving himself in irreparable pecuniary difficulty: and if Lower Canada must be thus necessarily deprived of his episcopal services, the Province of Upper Canada could never expect a

participation in them however necessary and valuable they might be. And what must be the consequence? The Church, as such, is virtually destroyed. Many, many buildings already erected, or in progress of erection in Upper Canada await the consecration of the Bishop; thousands of children are passing the age of confirmation; the Clergy every where need the comforting and strengthening influence of their Bishop's presence to animate them onwards in their laborious path; the people, in every part, require their zeal for the Church and her ordinances to be quickened into activity by the example and exhortation of a missionary Bishop. Look, my Lord, I implore you, at the Province in its present state. Nearly, if not quite, 200,000 members of the Church of England are scattered over the vast surface of the country, buried many of them in the almost inaccessible depths of the forests. At least 80,000 are altogether deprived of the ordinances of the Church. The ministers (whose numbers are already deficient, at the lowest estimate, *one hundred*,) must, instead of increasing, necessarily diminish with the rapidly growing population, because there is no provision for the successors of the present incumbents. Sympathize with these ministers in the bereavement they have now sustained; contemplate seriously, my Lord, what must, humanly speaking, be the state of the Church if her Majesty's government abandon her, and then, my Lord, I am satisfied I shall find a ready excuse for the earnestness with which I have endeavoured to plead for our Zion. Deeply responsible am I to the Church in Upper Canada. I desire only to be able on my return to give a satisfactory account of my efforts rightly to discharge the duties imposed on me.

If I am asked what suggestions I have to offer, I reply simply by urging, that another Bishop be forthwith appointed for Upper Canada, leaving it to her Majesty's government, as the guardians of the national faith, to provide an income for him, and for the Bishop of Montreal; and that pecuniary assistance be afforded to the newly appointed Bishop for the supply of such a number of ministers as the increased wants of the Church in Upper Canada may demand, *until the Clergy Reserves be fairly appropriated.*

I venture to inclose a memorial to her Majesty, as head of the Church, expressive of our necessities. I crave permission to present it in person as the representative of the Clergy of Upper Canada; or should it seem best, I confide it to your Lordship for presentation, in the hope and belief that, connected as your Lordship's name has ever been in my remembrance with the furtherance of every good work, the prayer of the memorial may receive your Lordship's valid support.

I conclude by humbly requesting your Lordship would make me acquainted, for the information of the Church in Upper Canada, with the resolution her Majesty's government may take on this, to us, important and vital subject.

With sentiments of profound respect, I have the honour to remain, my Lord,

Your Lordship's obedient and faithful servant,

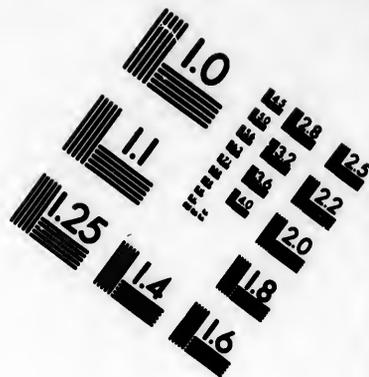
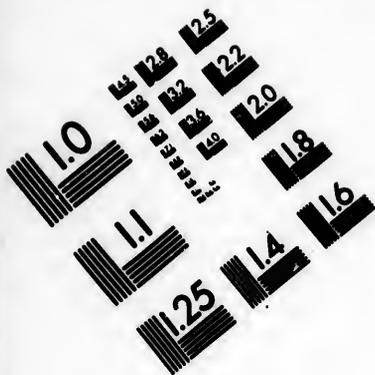
(Signed) WILLIAM BETTRIDGE, B.D.

St. John's College, Cambridge, Rector of Woodstock, U.C.

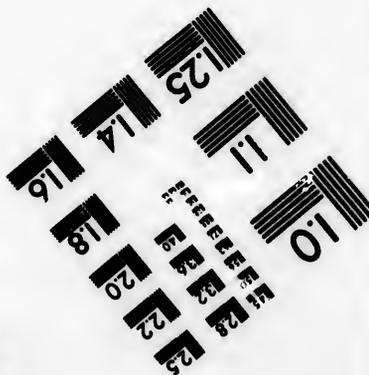
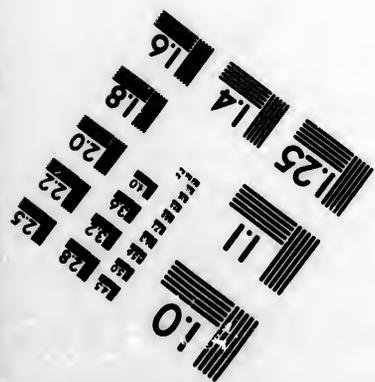
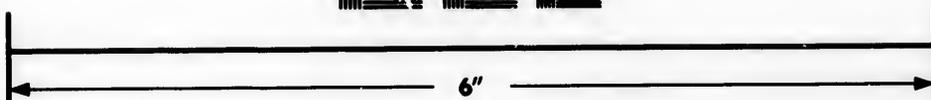
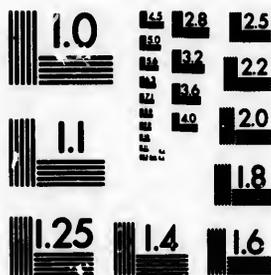
To the Right Hon. the Lord Glenelg, &c., &c., &c.

Secretary of State for the Colonies.





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TO HER MOST GRACIOUS MAJESTY QUEEN VICTORIA,  
DEFENDER OF THE FAITH, &c., &c., &c.

The humble Memorial of William Bettridge, B.D., of St. John's College, Cambridge, and Rector of Woodstock, in your Majesty's Province of Upper Canada

SH EWETH,

That your memorialist, with the Rev. Benjamin Cronyn, M.A., Trinity College, Dublin, and Rector of London in the same Province, was appointed by the Archdeacons and Clergy in public meeting at Toronto, to proceed as a deputation to Great Britain to make known to the faithful in our father-land, the state of spiritual destitution in which tens of thousands of our fellow countrymen, members of the Church of England, are now placed in Upper Canada.

That your memorialist was directed by duty, as well as by inclination, to seek for council and support from his Diocesan the Bishop of Quebec, then in London; that with deep grief your memorialist learnt on his arrival the lamentable indisposition and entire incapacity, mental and bodily, with which it had pleased God to visit this venerable Prelate; that in this delicate and difficult situation, your memorialist and his coadjutor submitted their credentials and their cause to His Grace the Archbishop of Canterbury, whose entire concurrence in their proceedings hitherto has been signified to them; that many of the prelates of the Church have expressed the most lively interest and sympathy in the cause; that many of the nobility and gentry have given their contributions; that the two Universities have generously afforded their ready and liberal help; that the "Society for Propagating the Gospel in Foreign Parts" has placed 500*l.* annually at the disposal of the bishop; that the "Society for Promoting Christian Knowledge" has voted the munificent grant of 2000*l.* towards the alleviation of the spiritual necessities of Upper Canada.

That your memorialist humbly craves permission to advert to the causes of this spiritual destitution and the consequent necessity of this appeal to the faithful in the land. His Majesty George III., of pious memory, called upon parliament by royal message in 1791 to concur with him in making a permanent appropriation of lands for the maintenance and support of a Protestant Clergy in Upper Canada. In consequence, certain portions of land, called the Clergy Reserves, were by statute set apart for the above object. This statute remains yet in force, although its enactments have not been carried into full effect. For thirty years after the passing of this act no doubt was entertained, or at least expressed, of the exclusive right of the Church of England to these lands. The members of the Church of Scotland did then advance a claim to a participation in these lands on the plea of being a National Church, and of the construction of the act itself. Other denominations of Protestants followed the example of the Church of Scotland. In the year 1819, his Majesty's law-officers expressed their opinion that the Dissenters were entirely excluded from any participation in the lands or in the profits arising therefrom; that the Church of Scotland had no title to a share in the lands, yet that she might be allowed

a portion of the rents or profits; while it is distinctly affirmed in that opinion that his Majesty was empowered to endow the Church of England *with all the lands set apart as Clergy Reserves in each township.* The declaration of this opinion was not however sufficient to settle this long agitated question; it continued still to furnish a too fruitful source for angry and exciting discussions, tending at once to endanger the peace and to retard the prosperity of the Province. Under these circumstances his Majesty's government deemed it a measure of expediency to refer the adjustment of the question to the Provincial Legislature, and at the same time to recommend the withdrawal of an annual parliamentary grant of 15,600*l.* made to the "Society for Propagating the Gospel in Foreign Parts," and announced the contemplated discontinuance of an income to the successor of the Bishop of Quebec,—doubtless in the confident anticipation that the adjustment of the Clergy Reserves' Question would be immediately effected, and consequently that the Church of England, being secured in the possession and enjoyment for ever of such a portion at least of those lands as her numbers and condition, as the national establishment, might require, would be enabled to bear her own expences. This anticipation, if ever entertained, has not been realized. His Majesty's government, therefore, during the protracted provincial discussions on the subject, made the casual and territorial revenues of the Province (the only revenue at the disposal of the crown) chargeable with the *reduced* income of the missionaries of the Church, and also with that of the Bishop of Quebec; still, however, adhering to the contemplated withdrawal of its support to the successors of the Bishop and of the Clergy generally. It has pleased God to call our revered and beloved diocesan to inherit the crown of righteousness which was reserved for him in the heavenly rest. It now becomes a question of vital interest to the Church of England (for her very existence as a Church in Upper Canada is involved in its decision) whether the national faith would not be violated towards the Church by the adoption of the contemplated measure? The Church possesses no other resources than those which the wisdom and piety of his Majesty George III. and his parliament destined for her support; from the use of these she is still excluded,—not by the provisions of the act of parliament,—not by any fault of her own,—but by the interposition (however well intended) of his Majesty's government. The members of the Church in Upper Canada are too poor to assist materially in the maintenance of ministers—much less of Bishops. The consequence is inevitable: if your Majesty abandon the Church, her proximate destruction is sealed. Episcopacy without a Bishop is a manifest contradiction. It is true we have a Bishop in Lower Canada; but even his income (as it was derived from the late Bishop of Quebec's personal sacrifice) ceases to exist with the late Bishop. The Bishop of Montreal cannot then be expected to visit extensively even through the Lower Province without exposing himself to pecuniary difficulty: the Province of Upper Canada could not hope for any participation in his valuable and essential services: and therefore the Church of England in Upper Canada, as a Church, exists no longer. If it be pleaded that your Majesty could not, without a breach of faith towards the legislature of Upper Canada, withdraw from them the adjustment of this question, it may with equal force be urged, that, without a

breach of the national faith towards the Church of England, the support of your Majesty and the Imperial Parliament cannot be withholden until the Clergy Reserves be applied to the purposes for which they were piously and originally intended.

That your memorialist humbly prays your Majesty graciously to consider the state of the Church in Upper Canada; the appeal thus made of two hundred thousand of your Majesty's loyal subjects, (eighty thousand of whom, at least, are now utterly destitute of the public means of grace,) to appoint a successor to our lamented Bishop of Quebec, causing a sufficient income to be provided for him and the Bishop of Montreal, and to afford such pecuniary assistance to the newly appointed Bishop for the supply of ministers as the increased wants of the Church demand, *until the Clergy Reserves be fairly appropriated.*

And your memorialist, as in duty bound, will ever pray.

(Signed)

WILLIAM BETTRIDGE.

London, 20th July, 1837.

Having transmitted this letter, I resolved on commencing a tour in the country in furtherance of the object of our mission. I went first to Brighton; where, although every personal kindness was shown to me, little hope appeared, at first, of securing an opportunity of pleading our cause. The many urgent, ordinary, local, general, and increasing appeals which were brought before the public, seemed fully to warrant the indisposition of the Clergy to sanction any new aggression on the benevolent sympathies of their people. This observation will apply to every town I have visited: by transcribing the objections with which I was met at Brighton, I should be giving to the letter the objections which were made in every other place. So peculiarly affecting however did the case of our Canadian Church population appear to my revered brethren at Brighton, as elsewhere, that I have scarcely to record one instance of a failure in my applications after an opportunity had been afforded me of fully stating the reason and consequent necessity of our appeal.

At the suggestion of one of the Clergy a circular was addressed to all the resident ministers, requesting their attendance at the National School-room, in order that the collective opinion of the Presbytery might be taken on our claims to support. It was resolved that sermons should be preached in all the churches and chapels in Brighton, and that a recommendation should be submitted to the "Lewes Committee," that the proceeds of the collections should be divided into three parts;—The Societies for "Promoting

Christian Knowledge," and for "Propagating the Gospel," to have one each, and the remaining third to be given to our cause. I preached three sermons—in the morning, at St. James's: in the afternoon, at St. Mary's (where Mr. Elliott kindly permitted me to have a collection *exclusively* for our object); and in the evening at St. Peter's. The interest excited was such as to procure a large meeting at the Town Hall; after which very liberal contributions were collected.

From hence I proceeded to Cheltenham, where the objections to sermons in our behalf appeared more decided than at Brighton. These objections, however, were changed into the admission, that "something must be done." When the necessary information had been given, my friend, Mr. Bonner, made a voluntary offer of his pulpit for the morning, which was followed by a similar offer from my friend, Mr. Close, for the evening. I was taught, however, to expect very little, as the demands on the Christian *abilities* of Cheltenham were so continually recurring. I mention this preliminary caution given to me, merely because the result proved that our cause was quite sufficient to awaken new energies, and to open out fresh sources of succour. The morning collection nearly amounted to the sum expected; the evening one greatly exceeded it. I have not forgotten the kind invitation given to me by the respected Incumbent, *in the vestry after the sermon*. It had been determined that two meetings should be attempted in the same day: both were crowded, and the amount collected at both, clearly showed that the public interest was increasing. I ask for the reader's indulgence to relate two circumstances connected with our meetings at Cheltenham. As I was about to enter into the place of meeting, in the evening, a female, not in very elegant attire, approached me, and having assured herself of my identity, she said she had a note and a parcel for me. The note was anonymous, and simply announced the desire, that the contents of the accompanying packet might be devoted to the erection of a church in Upper Canada, and that the prayers of those who were interested in the great cause I was advocating, might be offered up for the donor. I gave a simple acknowledgment of the receipt of the packet, without stating (which, at the time, I did not know,) the contents. On taking my seat on the

platform, and during some few observations from the chairman, my excellent friend, the late Admiral O'Brien, I opened my brown paper parcel, which, I found, contained sundry other small parcels; the first I unfolded, contained twenty sovereigns! the same sum in the second, third, and so on to the tenth! Two hundred sovereigns! Those whose hearts have been very deeply interested in the success of a cause in which they are personally engaged, will be able to understand something of my feelings at this moment. I had been told by all to expect but *little* success; the Lord was pleased thus to encourage me to hope for *great* success. I received it, I trust, as a token for good. It was well a little space was allowed me to recover myself; for I am not ashamed to confess there was such an upheaving of the briny fountain within, that had I been called on, at once, to commence speaking, I could scarcely have been able to prevent a transient overflow. On rising to address the meeting, I stated what had occurred, and simply urged the request of the donor on the attention of the assembly. If I may judge from the solemn silence which the announcement produced, I doubt not the request was *then*, as well as *afterwards*, complied with. May the donor be blessed in his, (or her,) deed! Some two months afterwards, I received the following note from a captain in the royal navy:

“DEAR SIR,

Nov. 11, 1837.

“A LADY, who attended the meetings held by you at Cheltenham, and who there heard of the *Devonshire Colony*, in Upper Canada, wanting a resident clergyman amongst them, is desirous of meeting their wants and wishes. She understood from you that 200*l.* would effect this, and is ready to advance that sum immediately for the benefit of those people, or to establish a church in any other district.

“I remain, &c. &c.”

“Rev. W. Bettridge,  
Harrowgate.”

It may not be uninteresting to know something of the “*Devonshire Colony*,” to which allusion is made. I shall speak of it, not as a solitary case, for I know twenty such in Upper Canada, which have come under my own personal observation.

I had been commissioned by our late beloved Bishop (of Quebec) to make a tour in two townships, (Wilmot and Waterloo,) which were almost exclusively inhabited by several thousand Protestant Germans, who had expressed a desire to be received

into the Church of England, if the Bishop could furnish them with a Clergyman. I was to visit these people with a view to ascertain their state, and willingness to contribute towards the support of a Minister, and to institute other inquiries, to which it is not necessary here to advert. I was directed to make my tour one of ministerial usefulness, in other words, to preach the gospel wherever I could. I passed through the Huron Tract, and could relate much of this territory, which would, I am satisfied, interest my readers; but I confine myself to the "Devonshire Colony." One morning, during my wanderings in the Huron Tract, after rather a long constitutional ride, I arrived at one of those clearances, which are of frequent occurrence in the more settled parts of the Province, and which are always a pleasing indication to the traveller of increasing prosperity. On passing by one of the miserable shantees of the settlement, I addressed myself to a female, who appeared at the entrance, with the enquiry, whether she would furnish me and my horse with a breakfast? "We will give you the best we have, Sir," was the reply: I alighted, and one of the good woman's children took my horse to an adjoining shed, and placed before him some freshly mown grass. I entered the shantee, and proceeded to relieve myself of my external clothing; during which process, I observed the female cast an occasional inquisitive glance at me, which needed no great depth of penetration to interpret. Having drawn near to the large log-fire, the good woman appeared unable to contain her surmises any longer; so curtsying very respectfully, "Eh, Sir," said she, "are not you a Clergyman of our Church?" I replied, "I know not to what Church you belong, but I am a Clergyman of the Church of England." "The Lord be praised. Ah, sir, we have been here these two years and a half, and we have never heard nor seen a Clergyman all the time; couldn't you stop, Sir, and do service for us, Sir? our children want baptizing, Sir,—do, Sir, stop." I replied, that "I should be happy to stay with them a few hours: longer I could not promise, as I had a long journey yet before me." Messengers were dispatched throughout the little settlement, and before an hour had elapsed all was silence in the woods, and the people were seen speeding their way, with their children, towards the place I

was staying in. I found they had from one hundred, to one hundred and fifty souls in the settlement,—*members of our Church without one exception.* I asked for the necessary preparations to the administration of the sacrament of Baptism; and after some few observations on the ordinance, I admitted the whole of the unbaptised children to the sacred rite. This done, I addressed the adults of our meeting, many of whom, for want of space within, were stationed outside the shantee. I remained there in conversation with these my fellow-Christians and fellow-Churchmen, as long my time permitted. Earnest and repeated were their solicitations that I should return to them, if it were only once in three months, or in six months; accompanying their requests with the assurance that they did not wish itinerant teachers to come amongst them, as it was difficult to know who they were, or whether they came with sound doctrine. I expressed my regret that the distance of my station, (sixty or seventy miles,) and the many calls upon me there, would prevent my visiting them at definite periods, but that I should have an opportunity of speaking with my friend, the Rev. B. Cronyn, who, being much nearer, would, I had no doubt, come occasionally amongst them; they declared their readiness to contribute £30 or £40 a-year, towards the support of a minister, and to assist in the erection of a little church. I promised to make their case known to the Bishop, although I confessed, I saw little prospect of an early supply to their spiritual wants. I am happy to say Mr. Cronyn visited them before our departure, and was received by them with the liveliest demonstrations of gratitude. I hesitate not to say, *there are hundreds such places in Upper Canada!* Of this in our Third Part.

At Cheltenham I received the following letter from the Colonial Office:—

(Copy.)

SIR,

Downing-street, 7th August, 1837.

I am directed by Lord Glenelg to acknowledge the receipt of your letter of the 20th July, and of the accompanying memorial addressed by you to the Queen. His lordship has laid that memorial before her Majesty, who has been pleased to receive it very graciously. Lord Glenelg desires me to assure you that there was no necessity for the apology you have made for the warmth and earnestness with which you advocate the interests of the Church of England in Upper Canada.

Every suggestion for the protection or advancement of those interests is welcome to him.

Lord Glenelg subscribes, without hesitation, to many of the grounds on which the claims of the Church of England are enforced in your memorial and letter. He adopts your opinion, that the provision at present made for the maintenance of the Bishop of Quebec and the Clergy of his diocese, is inadequate to the great end of maintaining the Episcopal Church where it at present exists, and of extending its operations throughout the Canadian Provinces. His lordship deprecates, not less decidedly than yourself, the system, which would leave the ministers of religion dependent on the precarious support of their several congregations. He is of opinion, that the permanent appropriation of funds sufficient for their decent maintenance, is to be classed amongst the highest and first objects of national policy. It is when an advance is to be made from these general principles, to the practical application of them, in Upper Canada, that the real difficulty presents itself. There are only four sources from which it is possible that this demand can be satisfied. The funds might be supplied,—from the public revenue of Great Britain; or from the unsettled lands of the crown in Upper Canada: or from the Clergy Reserves in the Province; or from the public revenue of the Province. It is here to be considered, how far each of these means is really available.

First.—The motives which oppose an application to Parliament, for the support of the Canadian Clergy, appear to Lord Glenelg conclusive. For many years such grants were made. The disinclination to continue them was, at length, indicated by the House of Commons, so decidedly, that the reduced grant for this service was obtained only by a distinct pledge against the revival of the demand in favour of any Bishop, or Clergyman, who should be subsequently appointed. Even if it were possible to retract that engagement, Lord Glenelg is of opinion that the House of Commons would not regard this as a legitimate use of the revenue of the United Kingdom.

Secondly.—You are aware that an act of the Upper Canadian Legislature, passed in their last session, has placed the disposal of the unsettled lands of the crown beyond Her Majesty's control, and that the revenue hereafter to be derived from those lands will be subject to the appropriation of the Local Legislature, if they should accept the terms offered to them by his late Majesty. It would be easy, but it is for the present purpose needless, to shew, that Her Majesty's Government have not the power, even if they had the wish, to withhold from the representatives of the people, in any one Province of British North America, the control of every part of the unappropriated public revenues arising within such Province.

Thirdly.—It is maintained, not only that the Clergy Reserves are an available resource for the purpose in view, but that they are so solemnly dedicated by Parliament to that purpose, that the diversion of them to any other, involves a direct breach of the national faith. Lord Glenelg conceives, that this argument could not be maintained at all, except by detaching certain parts of the constitutional act of 1791 from their immediate context. You have referred to those provisions of the

statutes, under which the Reserves were set apart for the maintenance of a Protestant Clergy. But it is necessary, also, to advert to the succeeding section, the forty-first, which, in terms the most distinct and unequivocal, authorises the Colonial Legislature to pass laws for the appropriation of this property. It is obvious that the Parliament of 1791 studiously guarded themselves against devoting these lands irrevocably to uses, which might, at some future period, be distasteful to the people and Legislature of the Province. It was foreseen that the question of ecclesiastical endowments might, in Canada, as elsewhere, be a fruitful source of contention; and means were accordingly provided for restoring to the Legislative bodies the freedom of action necessary for encountering any such difficulty, if it should arise. The result has sufficiently established the accuracy of this anticipation; and his late Majesty's Government, in the year 1831, found it impossible to adjust the controversies which had risen respecting these Reserves, except by inviting the Provincial Legislature to exercise powers thus confided to them by the constitutional act. If the Provincial Legislature had declined this duty; had avowed their reluctance or inability to discharge it, and called for the intervention of the crown, or of Parliament, Her Majesty's Government might have proceeded to deal with the subject in question on their own judgment. But the reverse of all this is the case. The House of Assembly have accepted the invitation made to them by the Home Government, and so lately as the spring of the present year, they were engaged in the discussion of plans for disposing of the Clergy Reserves. The question was indeed postponed, but without the slightest intimation that the House despaired of coming to a satisfactory adjustment of it. Under such circumstances, Lord Glenelg does not perceive how the authority, or the legitimate influence of Her Majesty's Government, could be employed to secure for the Clergy of the Church of England, in Upper Canada, a Provision from the Clergy Reserves. Still less can his lordship acknowledge that any breach of faith can justly be imputed to the British Government, on account of the measure taken by the Earl of Ripon, in inviting the Provincial Legislature to discharge a duty expressly reserved to them by the constitutional act.

Finally.—The only other source from which a legal provision can be secured for the Clergy in Upper Canada, is the public revenue of the Province. What hope may reasonably be indulged of obtaining supplies from that source, you are as able to form a judgment as Lord Glenelg. His Lordship does not venture to anticipate what course the House of Assembly may think proper to pursue.

Having now reviewed the different modes in which the object in contemplation might be attained, Lord Glenelg finds himself compelled to adopt the conclusion, that the question must await the decision of the Legislative Council and Assembly of the Province. His lordship apprehends that you ascribe to the Executive Government powers, which they do not really possess, and with which it is not, in his opinion, desirable that they should be invested.

I have the honour to be, Sir,

Your most obedient humble servant,

JAMES STEPHEN.

(Signed)

To the Rev. W. Bettridge.

The reading of the former part of this letter produced in me an indescribable sensation of joy. My success in Cheltenham had prepared me for the reception of good news, but this appeared to exceed my utmost hopes. I looked on my mission as being brought to a prosperous issue, and that I had nothing to do but to return to my family, and friends, and flock, in Upper Canada, and rejoice in the prospect of a blessing to the Church, and through the Church, to the land of our adoption. From such high anticipations I was soon cast into the depths of grief and disappointment. Although prevented by public calls on my time and thoughts, to give an immediate answer to this despatch, yet it may be better to insert it here, than to interrupt the narrative of our further proceedings, by placing it in chronological order.

My Lord,

Ramsgate, 25th September, 1837.

I have the honour to acknowledge the receipt of your Lordship's letter of the 7th ult., which, owing to my absence from town, I did not receive for many days, and to which, owing to indisposition, and a great pressure of public engagements, I have not been able hitherto to reply. I avail myself of your Lordship's courteous assurance, that "any suggestions for the protection or advancement of the interests of our Church in Upper Canada will be welcome," to present a few observations on your Lordship's communication.

I was rejoiced to learn that your Lordship subscribed to many of the grounds on which our claims were enforced by me—that your Lordship adopts the opinion of the "inadequacy of the provision at present made for the Bishop of Quebec, and the Clergy of his diocese" (by which expression your Lordship could only have meant "the Clergy," inasmuch as there is no "Bishop of Quebec," and no provision either for a future one, or for the present Bishop of Montreal), "to the great end of maintaining our Church, or extending its operations;"—that your Lordship "deprecates the system which would leave the ministers of religion dependent on the precarious support of their congregations;"—and that your Lordship classes "amongst the highest and first objects of national policy the permanent appropriation of funds sufficient for the decent maintenance" of those ministers. But my joy was turned into unfeigned sorrow, when I found, that these principles, so ably and satisfactorily propounded, were, as to any practical purpose, entirely nugatory;—that the hope of justice to our Church, which the exhibition of these principles excited, must yield to a disappointment, rendered inexpressibly more bitter by the unreserved acknowledgment that our claims are founded in equity and truth. At the risk of being again thought incorrect in my views of the "powers possessed by the Executive," I humbly conceive, that her Majesty's Government ought not to allow such principles to remain inoperative, involving, as they confessedly do, "the highest and

first objects of national policy." But I proceed to remark on the four sources from which alone, as stated by your Lordship, our demands could be supplied.

First, "*the Public Revenue of Great Britain.*" It is readily admitted that an application to Parliament for funds to support a Bishop and Clergy in Upper Canada, could only be justified in the absence of all other means for their "decent maintenance." At present there are no available means for this object, and distant, indeed, is the prospect held out of a supply from the legitimate source, as it must flow, according to your Lordship's decision, through the tortuous and interminable channel of the Colonial Legislature. If the Church is to be upheld, it is obvious either that your Lordship's decision must be changed, or that an application must be made to Parliament. Your Lordship states that "the House of Commons indicated so decidedly, a disinclination to continue the annual supply" "to the Society for Propagating the Gospel in Foreign Parts," that the "reduced grant was obtained only by a distinct pledge against the renewal of the demand." From this "disinclination" your Lordship appears to infer that the House of Commons would not regard a further supply "as a legitimate use of the public revenue." A reference to the debates had on the various occasions on which the subject was introduced, will satisfy your Lordship that the House of Commons did not object to the *principle* of appropriating sufficient funds for the maintenance of a Bishop and Clergy in Upper Canada, but that the "disinclination" to grant these funds from the Imperial Treasury arose from the persuasion that other resources ought to be made available. It was continually and naturally urged that the Clergy Reserves had been set apart specifically for the support of the Clergy. In reply, it was as naturally insisted on, that these lands were inalienable, and that, in the state of the Province at that time, the system of leasing them was almost fruitless. In consequence, Parliament passed an act in 1827, authorizing the sale of a portion of these lands, not exceeding annually one hundred thousand acres, or altogether one quarter of the entire property. The proceeds of these sales were to be applied solely to the purposes specified by the Constitutional Act of 1791. These sales continued until 1832, when the Lieutenant-Governor held out the hope that, in a short period, a sum would be realised equal in amount to the grant made by Parliament for the support of our clergy. It cannot, then, be a matter of surprise that the House of Commons should indicate a decided disinclination to continue the grant. These sales have already produced one hundred thousand pounds, (or more), from which sum, if vested in *Colonial Securities*, and applied to the uses originally intended, an income would arise which would go far to supply the actual and urgent demand for, at least, one hundred and twenty *additional* missionaries, (this extent of our need is stated on the written authority of the late Bishop of Quebec), and a moderate salary to a Bishop for the Upper Province. Your Lordship will permit me here to observe, in passing, that the annual expenses alone attending these sales of the Clergy Reserves would supply the Church with twenty missionaries at least. In this estimate I include the salaries of the commissioner, clerks, salesmen, advertisements, &c. It will, I doubt not, be sufficient to draw your Lordship's attention to so disproportionate an expenditure

on the amount collected, in order to rescue the property from so excessive a tax. A renewed application to the House of Commons would, I conceive, be met by an inquiry whether the proceeds of the sales, authorized by the act of 1827, had been applied as intended, and whether the endowments, distinctly sanctioned by the Constitutional Act of 1791, were made according to the increased wants and congregations of the Established Church? The entire case must, then, necessarily be brought under the consideration of the House; and I am persuaded the importance of an immediate adjustment of the matter *by the Imperial Parliament*, would be generally felt and acknowledged, in order to secure the peace and prosperity of the Province. If any doubts existed in the minds of Members, respecting the parties *legally* entitled to the proceeds of these sales, or to the endowments of the lands, these doubts, if the opinion of the law officers of the crown, expressed in 1819, were not sufficient, might be removed by a reference to a competent tribunal, constituted, as your Lordship is aware, by the act 3 and 4 Wm. IV., c. 41, and entitled "The Judicial Committee of the Privy Council." On the decision of this tribunal, the Parliament might proceed to confirm or vary the existing clauses of the Constitutional Act, according to its discretion, or to the exigencies of the times. And I doubt not that, *pendente lite*, the House of Commons would esteem the appropriation of funds sufficient for the decent maintenance of our Bishops and Clergy, (increased according to the extent of our necessities,) a legitimate use of the revenue of Great Britain. I would, therefore, most earnestly entreat your Lordship, as the guardian of our Colonial Church, the maintenance of which embraces "one of the highest and first objects of national policy," to make the adjustment of this long-agitated and yet simple question a Government measure. Every friend of the Church, whether in Parliament or not, would hail such an effort, in behalf of our Establishment, with unmixed pleasure; and I know of no proceeding on the part of her Majesty's Government, which would tend more certainly to remove the opinion, very generally entertained, that the interests of the Church are sacrificed to the clamours of her enemies.

*Second and fourth sources,—“the unsettled Crown Lands,”—and “the Public Revenues of the Province.”* I have united these two sources, since an application to the *same* authority would now be necessary for any assistance from either of them. I am not sanguine, under present circumstances, of the success of any effort with the House of Assembly to grant a necessary supply for our Church, from the public funds of the Province. But this I do unhesitatingly affirm, that, if the principles avowed in your Lordship's letter were practically applied by that body, the anomaly of a sinking *established* Church would not long be suffered to exist. Her sacred rights and claims would be acknowledged and secured, and she would become, under the favour of her Divine Head, a blessing to the land. Had the casual and territorial revenues of the Province remained at the disposal of the crown, I still hold, that equity would demand the employment of a portion of that revenue, for the maintenance of our holy religion, and that it would be inconsistent with the highest and first object of national policy to allow the Church to fall into absolute inefficiency, through the tardy procedure and the protracted differences of the House of Assembly.

*Third source,—“the Clergy Reserves.”* In the observations made under this head, your Lordship appears desirous to establish three points:—1st, that the Parliament of 1791 did not so solemnly dedicate these lands to the support of a Protestant Clergy as to prevent the diversion of them to any other uses: 2dly, that the Parliament of 1791, while framing the Constitutional Act for Upper Canada, foresaw, and anticipated the contentions which would arise on Ecclesiastical Endowments, and *therefore* provided, (by the 41st section), the necessary freedom of action for the Legislature of the Colony to encounter the difficulty, or, in other words, to repeal the statute which sanctioned and realized “one of the highest and first objects of national policy,”—the permanent appropriation of funds sufficient for the decent maintenance of the ministers of God; and, 3dly, that the “invitation” given by his late Majesty’s Government to the Provincial Legislature, is of so binding and sacred a character, that, however long the decision may be delayed, the question of the Clergy Reserves must await that decision, and that the authority and legitimate influence of her Majesty’s Government cannot be exercised in any way to secure to the Clergy a provision from these Reserves.

On the first point, I beg respectfully, yet decidedly, to differ with your Lordship. I rest this difference of opinion on the only data, with which I am acquainted, for forming my judgment. The act itself, and the reasons which obviously led to its introduction, constitute the most important of these data. History also will furnish us with a clue to some of the motives which must have influenced the Legislature to aim at a “permanent” endowment for the Church. It could scarcely have escaped the attention of the British Government and Parliament, that, on the conquest of Canada the French Commander, in the terms of capitulation agreed to, manifested a most anxious desire to secure to the Roman Catholic Church all the rights, dues, privileges, lands, or seigneuries, which had been granted to it by the French King. The 27th and 34th articles of the capitulation gave a temporary security for these objects, until the British Parliament, in 1774 (1 Geo. III., c. 83,) expressly and solemnly confirmed these rights. The truly-devoted conduct of the French Catholic Commander furnished a powerful incentive to the Parliament to shew an equal zeal for the encouragement and maintenance of the Protestant faith; and, therefore, it was, at the same time enacted, that his Majesty might make such “*permanent*” provision “from the rest of the said dues,” (tithes, lands, &c.) as should be thought expedient. Your Lordship is, doubtless, aware of the extent and value of these Catholic possessions, held by no higher authority than that which ordained endowments for the Church of England; and your Lordship will admit that an attempt to deprive the Catholics of their rights, would kindle a fire in Lower Canada, which must consume every trace of British influence and British power. The Church of England is one with the state, and has no separate interests: would that her rights, secured as they are by a solemn and unrepealed act of Parliament, were treated with equal respect! Scarcely had the conquest of Canada been completed, when the standard of revolt was unfurled in the present United States of America, and the fairest, largest portion of the British colonial possessions was about to throw off its allegiance. From some peculiar circumstances, to which it is not necessary to refer, Great Britain had neglected to lay the foundation of an Ecclesiastical Establish-

ment (except partially,) in North America. The fruits of this neglect became apparent in the course of this painful struggle. Few and widely-dispersed were the ministers and members of the national Church: almost the only efforts which had been made to maintain it in existence, proceeded from a private society. The hour of need came: the little band of ministers and members of the Church of England remained unshaken in their loyalty. It is a matter of history that not one Clergyman of our Church could be found to favour the cause of revolt. It is equally a matter of history that the odium of this devotion to the parent State and its institutions has, till within the few last years, constantly attached to the Church, and been the means of preventing the spread of Episcopacy in the Union. It will hardly be denied, that such an exhibition of the principles and practise of Churchmen, was well calculated to impress the Government with a sense of the necessity of endowing *permanently* the Established Church in other colonies, in order that the affections of the inhabitants might be conciliated and confirmed through the Church to the mother country, and thus future defections and revolts be prevented. The letter of the act of 1791 clearly shews such to have been the feeling of the Legislature, for the intention is explicitly declared to make a provision "permanently," and "in all time to come," for the support of a Protestant Clergy in the province of Upper Canada. The subject, moreover, upon which the Parliament was legislating, justifies the conclusion that *permanency* must have been the leading principle of the bill. To secure to a rising colony the inestimable blessings of Christ's Religion (according to the pure and apostolic tenets and discipline of the Established Church of England,) involved too high and sacred a responsibility to admit a legislative measure of a doubtful or transient character. The circumstances of the times also in which the act was passed, furnish a very strong, an irresistible, argument in favour of the opinion, that the Parliament designed most solemnly to dedicate the Clergy Reserves to the maintenance of the ministers of our holy Church, and to prevent, as far as possible, the diversion of them to any use or purpose whatever. It was at *that* time that the torrent of ruthless passion, infidelity, and atheism, was devastating France, and threatening annihilation to all sacred as well as social institutions. Was that a time for the Christian, Protestant, and Church-of-England Parliament, to manifest a waning, wavering hesitancy of affection or zeal in the defence, or for the permanent extension of the principles of a Christian commonwealth? If history, then, furnishes us with such reasons—if the letter as well as principle involved in the act of 1791,—if the circumstances of the times in which it was passed, urge us to conclude, that the Legislature designed a permanent provision for the Clergy, it will not be too much to say, that to thwart or repeal so pious an enactment places in jeopardy the "national faith."

On the second point which your Lordship appears desirous to establish, touching the act of 1791, and the "anticipated contentions on ecclesiastical endowments," I can only say, that if Parliament really foresaw that such grievous difficulties would result from the passing of the Constitutional Act, it must have lost sight of its powers, and duties, and responsibilities, which manifestly authorise and require the prevention, not the promotion, of "anticipated" evil. We might have expected a different proof of the piety and wisdom of George the Third and his Parliament

than the exciting and perpetuating, by a deliberate statute, the religious feuds, (of all others the most rancorous) of an infant colony. The friends of the Church of England in Upper Canada would unhesitatingly disavow any such opinion of George the Third and the Parliament of 1791. I am persuaded they would esteem such a supposition a libel on that august body.

Your lordship may rest assured I have no desire to separate the 41st section of the act from its other provisions, inasmuch as good and sufficient reasons may be assigned for its introduction, without recurring to the very ultra notion of a contemplated and entire alienation of the lands from the purposes originally intended. Your lordship appears to regard the 41st section, as giving to the Colonial Legislature, not only the power of alteration, but also of absolute repeal: this must have been inadvertance, as your lordship is aware that the 42d section makes their power to alter or repeal, conditional, or dependant on the Imperial Parliament, and thus distinctly furnishes the Church with a shield against so sacrilegious an attempt. By that section it is provided, that a message from either house to the crown, within thirty days after the reported arrival of the Colonial bill, would be sufficient to defeat any hasty or ill-advised measure of the Provincial Legislature.

On the subject of the "invitation" given by his late Majesty's Government to the Provincial Legislature, and the necessity, as urged by your lordship, of awaiting their decision, however delayed, on the Clergy Reserves, I will use all possible brevity of reply. I beg to disclaim any intention of imputing a breach of faith to the British Government for the measure of Lord Ripon in inviting the Provincial Legislature to consider the subject:—such an intention, had it existed, would have argued in me an entire ignorance of the provisions of the act which warrants the exercise of such a power. The imputation of a breach of faith against the Executive Government is drawn from the fact, that a solemn act of Parliament, on "one of the highest objects of national policy," is peremptorily and unwarrantably suspended, and virtually repealed, because there are found some enemies to its provisions. If Her Majesty's Government would proceed in carrying out the provisions of the act in its letter and spirit, even as interpreted by the crown officers in 1819, the Provincial Legislature would soon bring the discussion to an issue. But as long as the object of the enemies of the Church is secured, that is, as long as they can cripple her energies, or perpetuate her inefficiency, by inducing the Home Government to withhold from her the endowments, and the means furnished her, by the acts of 1791 and 1827, no definitive measure will be adopted. I further ask permission to point out an historical inaccuracy into which your lordship has fallen on the subject of the "invitation." Your lordship says, "if the *Provincial Legislature* had declined this duty, had avowed their reluctance or inability to discharge it, and called for the intervention of the Crown or Parliament, Her Majesty's Government might have proceeded to deal with the subject in question, on their own judgment. But the reverse of all this is the case. The *House of Assembly* have accepted the invitation made to them," &c. The inaccuracy, logical and historical, will be more apparent by reading the sentence thus:—"If the *Provincial Legislature* had not declined this

duty, had *not* avowed their reluctance or inability to discharge it, and had *not* called for the intervention of the Crown and Parliament, Her Majesty's Government might have *refused* to deal with the subject in question on their own judgment. But the reverse of all this is the case. The *Legislative Council* did decline the invitation," &c. Of the truth of this last assertion, your lordship will find abundant proof in the two memorials sent by the Legislative Council to His late Majesty, (dated 16th March, 1831, and April, 1835,) in which they express their earnest desire to be relieved from the discussion, declaring their "regret that it was ever thought advisable to agitate the question in the Colony, *where it could not be determined*," and their conviction, "that it must be sufficiently evident, that no prospect whatever, exists of effecting a final settlement in regard to the Clergy Reserves, by any act to be passed within the Colony;" and, therefore, explicitly beg that His Majesty, and the Imperial Parliament, would "pass some measure which might be final and unequivocal." There is less inaccuracy in this statement, still it is inaccurate. The correction necessary to both, I need not point out. With some knowledge of the Province, and of the state of parties therein, I hesitate not to declare, without fear of contradiction, (although the slightest intimation was not given, "that the House of Assembly despaired of coming to a satisfactory adjustment,") that there are not twenty men, whether friends or enemies to the Church, who seriously think or believe, whatever they may say, that the question will ever or can ever be settled within the Province. To judge aright, however, of this assertion, the motives which would obviously dictate a negative in the avowed enemies of the Church, must be taken into consideration. And ought Her Majesty's Government to look upon this invitation, (unanimously declined by one branch of the Colonial Legislature, and not unanimously accepted by the other,) as more solemnly binding than the distinct provisions of an act of Parliament? Let it not escape your lordship's recollection, that the continuance of such a course of conduct must inevitably endanger, not the prosperity or efficiency only, but the very existence of the Established Church of England in Upper Canada. Your lordship will, I trust, excuse me, for saying that Her Majesty's Government would, by an adherence to their present policy, prove a greater enemy to the Church of England, than even the revolted states of America:—they *did respect* a grant, an endowment made by Queen Anne to the Church in the state of New York; and it is to this endowment, that the Church there owes its present success and future hopes. And will Her Majesty's Government be wanting in faith to the Church, where the promoters of revolt kept it? I entreat your lordship again to read the "invitation" conveyed in the message of Sir John Colborne, (25th January, 1832,) to the Legislature, and it will, I conceive, be apparent, that His Majesty's commands cannot be interpreted as leaving to those bodies the absolute right, utterly to alienate the Reserves: on the contrary, it states distinctly, that "no objects of temporary, or apparent expediency, would ever induce His Majesty to abandon the interests" of our Church in that Province. Let it be remembered that this message was intended as an answer from the Crown to the House of Assembly, on their attempt, in the preceding

session, to divert these lands from the purposes for which they were originally intended,

On the concluding paragraph of your Lordship's despatch, I beg to observe, that I never supposed the "Executive" was vested with absolute or irresponsible power; but I certainly did, and do conceive, that Her Majesty's Government have power to fulfil the pious designs of the act of 1791, to support the National Church in Upper Canada by any legitimate means; and, if this "highest and first object of national policy" cannot be effected by the powers at present possessed, to go in the strength of this truly constitutional principle to the legislative bodies, without doubt or misgiving, that a Christian, Protestant and Church-of-England Parliament would consider the appropriation of funds for the attainment of such an end, not only legitimate but essentially necessary, as conducive at once to the glory of God and to the peace of our fellow subjects and fellow churchmen in Upper Canada.

I now respectfully request your Lordship to inform me, whether, in case her Majesty's Government should still regard the "invitation" to the Colonial Legislature as binding, and therefore remain of opinion, that the question of the Clergy Reserves must await their decision, your Lordship would hold the maintenance of such views incompatible with the concurrence of her Majesty's Government in the prayer of a petition I propose presenting to both Houses of Parliament, to take the State of the Church in Upper Canada into serious and immediate consideration? With the petition itself, and the time and manner of its presentation, I shall not fail to acquaint your Lordship.

I also respectfully beg to be acquainted with the intentions of Her Majesty's Government in regard to the fifty-seven rectories, the patents for which, according to the opinion of the law-officers of the crown, are illegal and invalid;—that is, whether Her Majesty's Government purpose to regard as finally irremediable, and fatal to the endowments, the error supposed to have been committed by the late Lieutenant-Governor in acting without the direct and explicit sanction of the crown,—or whether they are prepared to furnish the present Lieutenant-Governor with such definite instructions and powers as may enable him to issue fresh, valid, and legal patents?

Further, I respectfully desire to be furnished with an account of the several sums already received, and also of the times and objects, at and for which all sums have been paid from the proceeds of the sales of the Clergy Reserves.

In conclusion, suffer me again to intreat your Lordship, with all the earnestness which the solemn importance of the subject demands, involving as it does the temporal and eternal welfare of two-hundred thousand of our fellow-countrymen and fellow-Churchmen, faithfully devoted to the crown and person of Her Majesty, to exercise the power with which Her Majesty's Government are really invested,—to grant to our Church in Upper Canada from the proceeds of the sales of the Clergy Reserves, (authorised by the act of 1827, 7 & 8 Geo. IV. ch. 62.) a sum not less in amount than 5000*l*. (I might say on irrefragable data that 10,000*l*. would not half supply our need) to assist the people in erecting churches (the cost of each by contract not to exceed 200*l*., and to contain from 250

to 300 persons; half the amount to be furnished by the congregation;) to appropriate from the interest arising from the same fund a moderate income for the "decent maintenance" of the Bishop of Montreal in his episcopal dignity,\* (unless funds may be procured from the Lower Province;) and of a successor to the late Bishop of Quebec, under any title, so that his ministrations be devoted to Upper Canada; and to grant the said Bishop for the Upper Province such an annual sum from the same source, (or, if not sufficient, to ask for a grant from the Imperial Parliament till the Clergy-Reserves' Question be settled,) as may meet, however inadequately, the urgent demands for Ministers of our Church from a rapidly increasing population. These requests, founded, as I am deeply persuaded they are, on the basis of justice and equity, I beg most respectfully to submit to your Lordship and her Majesty's Government, in the name and on the behalf of the Clergy and Laity of our Church in the Province of Upper of Canada.

I have the honour to be,  
My Lord,

Your Lordship's most obedient and faithful servant,

The Right Honorable  
The Lord Glenelg, &c., &c. &c.

WILLIAM BETTRIDGE, B.D.  
Clough House, near Sheffield.

It is not my intention to give a *detailed* account of our proceedings at the several places we have been permitted to visit, unless, indeed, a peculiarity in the circumstances might render a passing observation necessary.

At Dover our cause met with encouraging success. The pecuniary support would have been greater had not the Clergy (I am persuaded from the most delicate motives towards their people) declined allowing collections in their churches after our sermons. The opinion was so generally prevalent afterwards in Dover, that the people should have been allowed to judge of the merits of our appeal, and consequently an opportunity afforded them at church of contributing, that the regret was kindly declared by one of the Clergy at the public meeting, that they had been induced to act as they had done. I mention this circumstance, because it is not the *only* occasion we have had of preaching without collections; and I can say, that wherever it has happened, the same regrets have been expressed by the Clergy as soon as the merits of our case have

\* I am happy, indeed, to have it in my power to publish the fact, that Her Majesty's Government have been induced to ask (successfully, of course,) the Imperial Parliament for an annual grant of 1,000*l.* for the Bishop of Montreal. Can there be a doubt that the Parliament would also grant a sufficient supply for the Church in Upper Canada, if Her Majesty's Government could be prevailed on *only to ask*?

been developed and understood. I do hope that none of my reverend brethren, whose pulpits I may be permitted to occupy, will entertain a doubt of the propriety of a collection on the ground of a deficiency of interest in our cause to awaken sympathy. We had two public meetings at Dover very respectably, as well as numerous, attended. Mr. Plumtre, M.P. for East Kent, presided in the morning, Mr. Hardy, late M.P. for Bradford, in the evening. Here also we formed an auxiliary to the Upper Canada Clergy Society. I successively preached and held public meetings at Ramsgate, Margate, Harrogate, Knaresborough, Ripon, York, Richmond, Sheffield, Huddersfield, Hull, and Bradford. The church inhabitants of those places will not accuse me of exaggeration, when I say that few causes have been brought before them, which have excited such general sympathy, or received such general assistance. As a proof of this, I may state that at Sheffield, after preaching three sermons and holding a public meeting, I was urgently requested to return. I did return, and three other pulpits (with collections) were opened to me. Our collections at Sheffield amounted to about 300*l.*, and yet here the respected vicar assured me, on my first appearance, that there was no chance of my succeeding. He had, for the moment, forgotten that the faithful exhibition of God's love in Christ, from the pulpits of his parish for a long course of years, could not fail of producing the "fruits of love" whenever a legitimate opportunity should present itself to require them. At Huddersfield also, after preaching three sermons and holding a public meeting, I was requested to return to preach, and hold another public meeting. I obeyed the call, and through the kindness of my clerical brethren (specially at my second visit, of the vicar), large collections were made. At York, where we had no collections after morning and afternoon services, only a "reception" after the evening one at the patriarch Mr. Graham's church (our northern friends will understand the word "reception," and for the benefit of our southern ones, I observe, it is a receiving at the doors instead of going from pew to pew), and at a public meeting I received also pressing invitations to return in the spring. I am prepared to accept this invitation. At Ripon the Lord Bishop most readily consented to preside at our public meeting. His lordship received us with the same cordiality, ex-

pressed the same lively interest in the success of our mission, as he had done when we were permitted to make our cause known to him in London and at Oxford. The Very Reverend the Dean and the Clergy of Ripon have given a very interesting proof of their favourable opinion towards the Church in Upper Canada, in having expressly petitioned Parliament to take the subject into serious and early consideration. I would here acknowledge, with unfeigned gratitude, the readiness with which my proposal, in almost every public meeting, has been met, that petitions should be forwarded to the Imperial Legislature, urging the necessity of national support to our national Church in Upper Canada. I have invariably accompanied that request, with the suggestion that the petitions should be delayed till I had been enabled to publish the present work, and to circulate it amongst those upon whose good offices the success of our petitions must of course depend. I may be permitted now to entreat my clerical brethren to give instant attention to these petitions, and to intrust the presentation of them to those members of Parliament whose declared sentiments on the subject of our national establishment, may give a warrant to the hope that the petitions would not be *silently* laid on the table. There are very many such in both houses of Parliament. May the Clergy of our Church be disposed to render this effectual service to our cause ! I have no doubt the presentation of one hundred petitions would be succeeded by some Government measure for the alleviation of our spiritual destitution in Upper Canada. The readers of this book cannot doubt of the necessity of such assistance ; and as they love the Church, I entreat them to urge their views upon the attention of Parliament. It is my intention to seek, in a few days after the publication of this work, the Christian advocacy of a member of each house, of a petition, which as the representative of the Church in Upper Canada, I have pledged myself to present.

From my affectionate friend and former rector, Andrew Cheap, of Knaresborough, I received, indeed, the right hand of fellowship ;—his pulpit, his purse, his heart, were all freely opened. I cannot withhold a suggestion Mr. Cheap was desirous to have made public, had his health permitted his attendance at Ripon. It was simply, that each living in Great Britain should contribute an annual sum for the supply of our spiritual wants ; small indeed

would be the amount required from each, and consequently the sacrifice for the attainment of so great a good would not be felt by any.

Our visit to Hull was of the most quickening and encouraging character. I had the privilege to make our cause known, in a preparatory visit, to most of the ministers of the town at a clerical meeting; I preached three sermons, and held a public meeting the following day. The largest room in Hull (the music hall) was found quite insufficient to accommodate the persons who presented themselves. Hundreds were obliged to return to their houses. I hope I may escape the charge of "vaunting self," whilst I state the fact, that at the expiration of an address of three hours and a half, I was urgently requested to renew the subject the following morning, so intense was the sympathy which the exhibition of our destitution produced.

If I mention not the other places I visited, it is not because there was any lack of interest, or generous exertion; but simply for brevity's sake.

I may here state that I am on the point of recommencing my labours in the north and centre of England: I have already engagements for the next few weeks, and I would earnestly entreat the Clergy, who may feel an interest in our work and a desire to further it, to communicate with me (13, Exeter-hall, London,) stating what Sunday or other day during the months of May, June, and July (or even August,) they could receive me.

It is highly probable, that, among my clerical readers, there may be some who would gladly open their pulpits, but are deterred by the conviction that their parishes are too small to expect a sufficient pecuniary return to warrant an invitation to devote an entire Sunday to them. In such case, I would earnestly suggest that the materials furnished by this pamphlet may be used by the Clergyman, and brought under the consideration of his people, with an appeal to assist in so great a work. Ignorance of our wants cannot surely be pleaded by any who has perused these sheets; and who so likely to prevail with their people to assist in the alleviation of those wants as the Clergyman of the parish? How greatly would this contribute to the success of our mission, and to the diminution of our labour! Large towns and cities,

where the expediency of public meetings could not be doubted, might then occupy the energies of the deputation, and still the work be assiduously prosecuted in smaller parishes. Communications to this effect will be most gratefully received and acknowledged.

During my first visit to Sheffield, I received the following despatch from the Colonial-Office, in acknowledgement of, (I can scarcely call it an answer to,) my letter of the 25th September.

SIR,

Downing Street, 1 Dec. 1837

I AM directed by Lord Glenelg to acknowledge the receipt of your letter, dated 25th September, which was received at this office on the 28th of October.

As Lord Glenelg has been placed in full possession of your views upon the various methods by which provision could be made for the maintenance of the Established Church of England in the Province of Upper Canada, his Lordship does not perceive that any advantage can be derived from further prosecuting this correspondence, and he therefore abstains from any observations on several of the topics and arguments introduced into your letter.

Lord Glenelg cannot enter into any pledge as to the course which Her Majesty's Government may take respecting the Petition, which you announce your intention of presenting to Parliament, for taking into consideration the state of the Church of England in that Province.

With regard to the fifty-seven Rectories established by Sir John Colborne, Lord Glenelg directs me to inform you, that he has instructed the Lieutenant-Governor of Upper Canada to request the Bishop of Montreal and the Archdeacon of Toronto to report to him, whether the case stated to the law officers of the Crown, was imperfect or erroneous as to any material fact, or whether it appeared to them that those learned persons had overlooked any view or bearing of the question of law which ought to have been brought under their notice.

The answer of the Archdeacon to this inquiry has only just been received; and the question will again be submitted, with the additional explanations, to the Queen's Advocate and the Attorney and Solicitor Generals.

With reference to your remark, that there is now no Bishop of Quebec, I am to acquaint you of a fact of which you appear not to have been aware, viz. that no division has taken place of the original diocese of Quebec; and that, although, the present Bishop is nominally Bishop of Montreal, the see over which he presides is identical with that of Quebec. The late Bishop of Quebec having earnestly recommended that, in consequence of his increasing infirmities, a suffragan Bishop might be appointed to relieve him from a portion of his arduous duties, and having generously offered to make some provision for such a suffragan from his own resources, Lord Glenelg had great satisfaction in facilitating an arrangement, which at once appeared calculated to promote the interests of religion in

the Canadas, and to give some relief to a prelate, who, from his long and unwearyed services, had so strong a claim to consideration as the late Bishop of Quebec. It was clearly understood by Dr. Mountain, that he would exercise a co-ordinate jurisdiction with the late Bishop; that the arrangement was a temporary one; and that, on the vacancy in the See of Quebec, he would be sole successor to Dr. Stewart. In sanctioning his appointment by the title of Bishop of Montreal, Her Majesty's Government only acted on Dr. Mountain's own suggestion, and certainly never considered it as of the slightest importance, whether his episcopal functions should be exercised under that title or under the title of Bishop of Quebec.

On application at this office, you will be permitted to inspect, and, should you think proper, to copy any accounts which are to be found here of the sums derived from the proceeds of the sales of the Clergy Reserves and their application.

I have honour to be,

SIR,

Your most obedient humble servant,

(signed) GEO. GREY.

Rev. W. Bettridge.

It is tolerably clear from this communication, that Lord Glenelg conceives we have exhausted our subject, and that, consequently, we should impose silence on our lips, and rest upon our pen. As well might his lordship think of silencing the cries of a poor fellow-mortal dying with hunger, by telling him that he knows his wants, but withholds from him the necessary relief, as that the 100,000 poor spiritually-destitute Churchmen in Upper Canada, should be satisfied with the assurances of the noble Secretary for the Colonies, that he is "placed in full possession of our views, upon the various methods by which provision could be made for the maintenance of the Established Church of England, in the Province of Upper Canada," "but abstains from any observations upon our topics and arguments," upon which we might concentrate the attenuated rays of our hope, that succour, however distant, and however inadequate, might be finally expected. "The people perish for lack of knowledge!" Will such an answer,—such conduct, convince the poor of Upper Canada, or our fellow-Churchmen at home, that the Government of this vast empire have in view the attainment of the "highest and first object of national policy?" I would most scrupulously guard against any unseemly expression of disapprobation when discussing the conduct of Her Majesty's Government; but faithfulness to these counsellors of our gracious Queen, as well as to

those by whom I have been deputed to assert their claims to support, forbid me withholding the plain declaration of my indignation, that to the prayer of so vast a multitude of our population, surpassed by none in loyalty to the Sovereign, or in devoted attachment to the institutions of the monarchy, for an alleviation to an undoubted and most appalling spiritual destitution, such cruel mockery of sympathy should be offered in reply. Lord Glenelg must have read my communications very cursorily, or I must have expressed myself very vaguely, to warrant the supposition that I was not aware that Bishop Mountain is invested with the same extent of Episcopal jurisdiction as that exercised by the late Bishop of Quebec. My asking for a salary for the Bishop of Montreal, whose oversight has hitherto been confined to the Lower Province, where, also, without salary, it must have ceased;—and for the appointment of another Bishop to succeed the late Bishop of Quebec in his oversight of the Upper, could scarcely justify the conclusion, that I was not aware of the fact, that the Diocese of Montreal is identical with that of the Diocese of Quebec.

I have to thank Lord Glenelg, and I do it most readily, for the courtesy which has been shown to me, in permitting my inspection of papers connected with the disposal of the funds arising from the sales of the Clergy Reserves.

In addition to the information, of which I have long been possessed, I received about this time, (November,) fresh and most lamentable intelligence of the spiritual state of the Colony. The wants of the members of our Church are daily developing, and are urged upon the ministers and authorities of the Church, with an earnestness and perseverance which too plainly indicate their extent and reality. The complaints are forwarded to the Bishop of Montreal, who is, perhaps, one thousand miles from the complainants, and possesses no power to relieve, however he may mourn over their distress. It is plainly impossible that he should extend his ministrations to the Upper Province, without withdrawing from the Lower that attention which it incessantly needs. As I have already stated, the appointment of a Bishop for Upper Canada, exclusively, has become so obviously necessary, that its delay involves incalculable injury, its refusal certain

destruction to the Church. The last communication from Her Majesty's Government, gave me no earnest of success to an application for a salaried Bishop for the Upper Province, when our urgent entreaties for an income for the Bishop of Montreal had hitherto failed of success. I was, however, in some measure relieved of my anxiety concerning his, (the Bishop of Montreal's) provision, by the recollection, that although, *as Bishop*, he had no income, yet as Archdeacon and Rector of Quebec, he was in the receipt of £900 sterling per annum, from the Imperial Treasury. My attention, therefore, was directed to the devising of some plan for procuring an income for a Bishop for Upper Canada. I did believe, and still do believe, that a moderate annual allowance might be raised from private resources in England. In this persuasion I determined on addressing an application to Lord Glenelg, for the necessary authority to His Grace the Primate, to consecrate a Bishop. The following is a copy of my letter :

MY LORD,

Harrogate, 18th December, 1837.

I HAVE the honour to acknowledge the receipt of your Lordship's despatch of the 1st instant, and humbly to claim your Lordship's indulgence for the present communication ; the importance of its success to the Church, whose true interests I would desire to promote, will furnish my best excuse for this further trespass on your Lordship's time.

I beg most respectfully to be informed whether, in case his Grace the Archbishop of Canterbury should esteem the consecration of a Bishop exclusively for Upper Canada indispensable to the maintenance of the Church of England in that Province, and (in the absence of all public aid) means should be provided from private resources for the decent support of a new bishop in his episcopal dignity, her Majesty's government would issue the royal mandate required by the constitution of the church for carrying such purpose into effect ?

The peremptory existing need of such an appointment is too obvious to require proof; but I crave your Lordship's permission briefly to advert to the extent and population of each province, as furnishing decisive evidence of the impossibility of one Bishop discharging the duties of so vast a diocese.

The extent from east to west of Lower Canada is about 700 miles, and is divided into 40 counties; the population, according to the official Census (the latest I possess,) was, at the beginning of 1831..... 512,880  
 Allowing for increase by procreation 11,000 annually, to the beginning of 1838, seven years..... 77,000  
 Allowing for increase by immigration 5,000 annually (and this estimate is low), to the beginning of 1838..... 35,000

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624,880

I have no data by which to determine the relative proportion between the Church of Rome and Church of England population; ours is confessedly in the minority; but however small that minority may be, the Bishop of Montreal was laboriously occupied for nearly four months in visiting one-third of the Province.

The extent of Upper Canada from east to west, is also about 700 miles; and is at present divided into 22 districts and 315 townships.

The population, according to the official returns, up to the beginning of the year 1834, was .....	355,554
Allowing for increase by procreation annually 10,000, up to the beginning of 1838, four years.....	40,000
Allowing for immigration annually 27,000, same period.....	108,000
	503,554

Neither are any official data extant by which we might determine the amount of the numbers of our Church in this population. I am aware of the attempts which have been made to cause this number to appear "exceedingly small;" but I have now before me the Report of a Committee of the Legislative Council, presented to, and unanimously adopted by, that body in 1835, on a Bill sent up from the House of Assembly, and in which direct allusion is made to these attempts.

"Your Committee cannot express their concurrence in the statement, that the number of members of the Church of England in this Province is exceedingly small, when compared to the number of many other sects of Protestants; because your Committee are confident in the opinion, that the members of the Church of England in Upper Canada, form a very numerous body dispersed generally over the country, and without desiring to speak disparagingly of any other church, they will add, that the language used in this part of the preamble is calculated to convey a very erroneous impression in regard to the actual state of the Church of England in this Colony, which, when her numbers were very much smaller, was never so spoken of, until the design began to be entertained of depriving her of the provision in question."

These deliberate opinions of the Legislative Council demand an equal measure of credence, to say the least, as the assertions of the enemies of the Church. The Clergy of the Church of England are almost unanimous in their opinion, that our members amount to one-half of the whole population; and in the persuasion, that the most erroneous statements had been circulated, the Clergy presented a petition, in 1836, to the Legislature, to cause an additional column to be put in the Assessment Rolls of the Province, for the insertion of the denomination of Christians to which each inhabitant belongs. The prayer of the petition was acceded to, but the return will not be made until the beginning of the ensuing year.

For such an extent of country, and such a population, we indulge the hope, that the favour sought of her Majesty's Government, will be readily accorded. With sentiments of great respect, I have the honor to be,

My Lord,

Your Lordship's most obedient and faithful servant,  
(Signed) WILLIAM BETTRIDGE,

To the Right Hon. The Lord Glenelg, &c. &c., &c.  
Secretary of State for the Colonies.

With no inconsiderable anxiety I waited nearly a month for the following answer:—

SIR,

Downing Street, 12th January, 1838.

I AM directed by Lord Glenelg to acknowledge your letter of the 18th ultimo, requesting to be informed, whether, "if means should be provided from private resources for the decent support of a Bishop for the Province of Upper Canada in his episcopal dignity, her Majesty's Government would issue the royal mandate required by the constitution of the Church for carrying such constitution into effect."

In reply, I am to inform you, that Lord Glenelg has already been in correspondence on this subject with the Archbishop of Canterbury, and has informed his Grace that her Majesty's Government would be perfectly ready to sanction the erection of a separate diocese, limited to the Upper Province, if such a sanction were distinctly understood as not implying any pledge on their part to provide the funds necessary for the maintenance of the Bishop.

Lord Glenelg would suggest, that any future communication which you wish to offer with reference to this subject, should be addressed to the Archbishop of Canterbury.

I have the honour to be,

Sir,

Your most obedient humble servant,

(signed) GEO. GREY.

Rev. W. Bettridge,  
Clough House, Sheffield.

It will readily be supposed that the suggestion of her Majesty's Government to communicate with his Grace the Primate on this important subject, was immediately acted on. I make the following extract from his Grace's reply:—

"My consent to such a measure would involve the abandonment of a principle, which I shall always maintain, that it is the duty of the State, by endowment or in some other way, to make provision for the due administration of Church discipline, and the spiritual instruction of its subjects."

Is there a Churchman who can refuse his hearty "Amen" to the principle thus forcibly exhibited by the head of the Church? If, however, the principle is to be maintained, and at the same time the perishing multitudes of our countrymen in Upper Canada are to be instructed in the tenets and discipline, and to enjoy the consolations afforded by the ordinances of the Catholic and Apostolic Church of England, then must the voice of the Church be raised throughout the length and breadth of the land. What

other end can an union between the Church and State answer, if it be not that the Church should employ her influence in training up the population "to fear God and honour the Queen," and that the State should supply the necessary means to secure this "highest and first object of national policy?" The Church must not, however, hesitate to make known her wants in all legitimate ways. The voice of a deputation from the Church in Upper Canada has availed but little; let then the voice of the Church at home be heard; let petitions be forwarded to the Imperial Parliament without delay. "If one member suffer, must not the whole body sympathize?" We ask for sympathy—we shall not ask in vain. But while we are thus bold in suggesting that petitions should be presented in our behalf, we would renew our entreaties for *present* and effectual pecuniary help, to meet our present and most urgent necessities. We trust, that while our Church is ready to use her rightful influence with the State to provide Bishops and Clergy for the spiritual instruction of its subjects, it will be manifest that there is no lack of *voluntary efforts* to assist in carrying out so truly Christian a principle.

I beg to mention one fact with respect to Upper Canada which may be urged on the Parliament and her Majesty's Government, as an *equitable* motive (to say the very least) for rendering instant help to the Church. I have stated that a Bishop of the Church of Rome in *Lower Canada* receives 1000*l.* per annum from the Imperial Treasury;\* I have also thankfully acknowledged that her Majesty's Government have been induced to alter their fiat with respect to a Bishop of our Church in Lower Canada; and that the Bishop of Montreal is now receiving 1000*l.* per annum. Her Majesty's Government have peremptorily refused to give any income to a Bishop of our Church for Upper Canada; and yet a *Bishop of the Church of Rome is now actually in the receipt of 500*l.* per annum of the public money in that province!* It may, perhaps, be asked, do not the numbers of the Church of Rome so far exceed ours in the Upper Province, as to warrant this exclusive favour to their Bishop? I answer, unhesitatingly, that *our*

\* Since writing the above I have learned that the Romish Bishop receives an *additional* £1000 per annum from Government, as a remuneration for allowing the use of the building in which the Legislature of Lower Canada hold their sessions, and which may be worth at the utmost £200 currency a year. How considerate!

numbers exceed *theirs ten to one*. Their bishop and priests receive *at least 2000*l.** per annum of the public money in Upper Canada; ought not some proportion to be observed in the distribution of the State's favours? Ought I not rather indignantly to ask, "why are the bishops and priests of the Church of Rome paid *at all* by this Protestant state?" Let the Church of England gird up her loins to the contest which threatens her from every quarter. Let not the Clergy suppose, that because our destitute fellow churchmen in Upper Canada are separated from the parent stock by a few thousand miles, they are less members of the Church, or that the measures adopted by an anti-church or infidel policy against the outworks of our Establishment, will fail, if successful, of being essayed with increasing vigour as an approach is made to the very citadel.

At the suggestion of many friends I have addressed the following representation of our case to the Committee of the Church Missionary Society. I do not permit myself to anticipate any thing but a favourable reply:—

To the Secretaries of the Church Missionary Society.  
London; 13, Exeter Hall, 9th March, 1838.

GENTLEMEN,

I HAVE the honour to solicit the serious attention of the Church Missionary Society to the present most lamentable state of spiritual destitution in which multitudes of our fellow countrymen, fellow churchmen, and Indians, are now placed in the Province of Upper Canada.

It is a matter of public notoriety, that, within the last few years, the tide of emigration has set in, from the Mother Country to Upper Canada, to an extent unparalleled in the colonial history. Every encouragement has been given to the distressed, especially amongst our rural population, to seek for an alleviation of their temporal necessities by a voluntary abandonment of their native soil. Loans have been authorised by act of parliament to assist parishes in relieving themselves of their surplus pauper population. The result has been such as might have been anticipated. Upper Canada has more than doubled the amount of its inhabitants within five years. According to the latest official census (with the addition of the numbers who have arrived in Upper Canada to the end of last year,) the population may be estimated at 500,000. The country occupied by this multitude equals England and Wales in extent. Of this population there cannot be a reasonable doubt, that the half are either members of the Church of England, attached to her ordinances and establishment, or belonging to that class who, having a religion to seek, may properly be regarded as the cure of a National Church Establishment; amongst the latter may be especially noticed about 28,000 Indians, very few of whom have any knowledge of the Christian religion.

The Church Establishment in Upper Canada was considered by the late Bishop of Quebec, and others competent to form a judgment, very deficient, even before the late unprecedented growth of population. It is, however, a known yet grievous fact, that, at the very time when an increase of succour was rather required than a diminution of it, the Imperial Parliament resolved on the withdrawal from the Society for Propagating the Gospel the annual allowance of 15,600*l*. The disastrous results of such a measure were so fully set forth to the Government, that an arrangement was made to have the salaries of the then existing Missionaries placed to the charge of the Colonial Crown Revenues; but that, on the decease or departure from the province of any missionaries, the allowance would cease; that is, that no income would be granted to their successors. Any increase in the number of clergymen could not, under such circumstances, be made, much less an increase, commensurate with the wants of the population. The prospects thus presented to the minds of the ministers and pious members of our Church were most gloomy and distressing. An effort was made in the province; it succeeded (as the accompanying Report will show) beyond what could have been expected from the limited resources of the colony; yet, even the success of this effort must be ascribed chiefly to the pious contributions of the faithful in England.

The applications to the late revered Bishop of Quebec for pastoral assistance became so frequent, so numerous, and so urgent, his truly Christian sympathies were, in consequence, so powerfully excited, that his frame, already shattered by his labours in the missionary field, became an easy prey to the insidious disorder, which eventually deprived the church of his oversight, and placed him in possession of his heavenly inheritance. It is no part of the Christian character to relax in legitimate efforts to relieve the spiritual necessities of those who are perishing for lack of knowledge. If to all men good should be done, the true disciple of Jesus will remember that "especially" it is to be done to the household of faith. Urged by this simple consideration of duty and privilege, the Clergy of the Church in Upper Canada, in public meeting assembled, resolved to send a Deputation from their body to Great Britain, in order that the extreme wants of the Provinces, which no resources therein could meet, might be fully and authoritatively made known to the Public generally, and particularly to those individuals and bodies who might, from their influence or possessions, be able to render some valid assistance. The inclosed brief statement of the success which has hitherto attended the labours of the Deputation, will show that the expectations of the Clergy and Laity, if not fully realized, have not certainly been wholly disappointed. The object of the present letter is simply to implore the Church Missionary Society to lend a helping hand to the Church in Upper Canada. It is a soul-harrowing thought, that of our poor fellow countrymen and fellow churchmen, whom the urgency of penury has driven from their native shore; where, if their bodies were wasting under want, their souls might be fed with the bread of life, at least *one hundred thousand* are utterly destitute of the ordinances of our church. And can such a statement, founded on irrefragable data, be made in vain to a society of Christians, united for the express purpose of diffusing the blessings and

dispensing the ordinances of the Church of England? Impossible. Can it be supposed that an appeal made by the "Church Missionary Society," through its accredited agents in England, to supply even 1,000*l.* per annum for the Church in Upper Canada (should the Lord, the giver of all good, put it into the hearts of the committee to recommend such a grant,) would fail of success? It is true a society has been formed, (the Upper Canada Clergy Society,) for the express object of meeting the crying necessities of Upper Canada; but it cannot be a matter of surprise, if the support already given to that Society be small, when it is considered that the energies and means of the Christian public are already so fully engrossed and employed by long established societies? That Society has sent three missionaries; but what is this number when placed in the scale of our necessities? I state it on the written opinion of our late beloved Bishop, expressed in the year 1836, that each district of Upper Canada, (and there are eleven,) needed at least *ten extra missionaries*, travelling *missionaries*, to supply the spiritual instruction which the numbers and scattered situation of the members of our church required. Such, also, is the persuasion of every minister of our church in Upper Canada. And whence is this supply to be derived? The Government have been appealed to in vain; the province is willing out of its poverty to do something, but is it reasonable to expect that an infant colony should provide spiritual instruction for the pauper population of the Mother Country? Moreover the elymosynary contributions of churchmen in Upper Canada are called for continually to meet the temporal wants of the emigrants; in the church of Toronto there is a collection *every Sunday from pew to pew* for this object; and a society has been formed to assist in transporting the poor emigrants to distant situations, where their services may be needed and their labours rewarded. Hundreds are thus expended in attending to the bodily necessities of our pauper emigrants which would otherwise be cheerfully employed in procuring spiritual instruction and comfort. If the humble representative and advocate of the Church in Upper Canada might presume to offer a suggestion, it would be, that the Church Missionary Society would grant such sum as it may think fit to the Society at Toronto, whose proceedings are traced out in the Report; whose object, and labours, and officers, are unexceptionable. This suggestion is made in the confidence, that the youth of the province (from whom we must eventually look for a supply) would be induced to enter the ministry, if a prospect were put before them of a return for their labours sufficient to procure them a decent maintenance.

With the earnest prayer, that the Lord, the Head of the Church, may continue to prosper the labours of your Society, I humbly yet confidently submit to your prayerful consideration the case of our Church in Upper Canada.

I have the honour to be your most faithful servant in the Lord,

WILLIAM BETTRIDGE, B.D.  
One of a Deputation from the late Bishop of Quebec,  
Bishop of Montreal, and the Archdeacons and  
Clergy of Upper Canada.

P. S.—I beg to observe that our credentials and cause have been submitted to his Grace the Archbishop of Canterbury, who has signified his entire concurrence in the urgent necessity of prompt and efficient aid to save the Church in Upper Canada from impending ruin.

The following prelates have also evinced a lively interest in the case of Upper Canada.

His Grace the Archbishop of York	The Right Rev. the Lord Bishop of Gloucester and Bristol
His Grace the Archbishop of Armagh	The Right Rev. the Lord Bishop of Exeter
His Grace the Archbishop of Dublin	The Right Rev. the Lord Bishop of Tuam
His Grace the Archbishop of Tuam	The Right Rev. the Lord Bishop of Bangor
The Right Rev. the Lord Bishop of London	The Right Rev. the Lord Bishop of St. Asaph
The Right Rev. the Lord Bishop of Durham	The Right Rev. the Lord Bishop of Ely
The Right Rev. the Lord Bishop of Winchester	The Right Rev. the Lord Bishop of Ripon
The Right Rev. the Lord Bishop of Lincoln	The Right Rev. the Lord Bishop of Salisbury
The Right Rev. the Lord Bishop of Chester	The Right Rev. the Lord Bishop of Carlisle

Also the Societies for "Promoting Christian Knowledge," and "Propagating the Gospel in Foreign Parts."

The Vice Chancellors and Universities of Oxford and Cambridge.

Society for Promoting Christian Knowledge, Donation 2,000*l*.

Society for Propagating the Gospel in Foreign Parts, 500*l*. annually.

END OF PART II.

### THE THIRD PART.

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It will not be necessary to subject the reader's patience to any very lengthened exercise on this part of our work: viz., the exhibition of the spiritual wants of the Members of the Church of England in Upper Canada. No additional proof will surely be requisite to the facts already advanced in the course of the history and of the proceedings of the deputation. Indeed, the simple statement that in 1830 our Establishment in Upper Canada was confessedly very inefficient, and that since that period the population of the province has been more than doubled, and its boundaries enlarged to the extent of England and Wales, will force the conclusion upon every mind, that a very fearful state of spiritual destitution must exist. Had the vast multitudes, who have thronged to our province during the last seven years, settled in the immediate vicinity of the Clergy already located, then, indeed, would their spiritual wants have been in some measure, however inadequately, supplied. But these people have sought remote and newly surveyed townships, at a distance of from fifty to a hundred miles from any Clergyman. One or two facts will illustrate the actual condition of the people. Seven years ago, the site of the town of London (of which Mr. Cronyn is Rector) was one continued pine forest; now there are nearly *twelve hundred inhabitants*. Five years ago, the place of which I am rector (Woodstock) was a nameless settlement, with about thirty or forty inhabitants in the whole neighbourhood; now it is a county town, containing upwards of five hundred inhabitants, with several thousands in the neighbourhood. And although towns do not rise up so rapidly in a general way as the two I have men-

tioned, yet small settlements of fifty or one hundred persons stud the whole country at distances, of from five to ten miles from each other. It is very difficult to understand the state of our society in Upper Canada by any verbal representations. I had read many books before I arrived in the province; but faint, indeed, was my conception of the true state of things till I had made personal observations.

Exclusive of our Church population, there are numbers in Upper Canada who are at present utterly destitute of spiritual instruction, but for whom the state ought certainly to provide through the national establishment. I mention especially the poor, abandoned, yet loyal aborigines of the soil. According to the best estimates, there are at least twenty-eight thousand of these Indians in Upper Canada, a harmless, quiet, unobtrusive, heathen race; yes, heathen race, if I except a very small proportion indeed, amongst whom partial efforts have been made. Is it fitting that Great Britain should usurp the possession of their lands (for their's they were), and refuse to them in return a participation in the blessings of Christ's Gospel? We have also thousands of negroes, who, in the late revolt, have showed that they are not insensible to the civil privileges they enjoy; for I have the testimony of many eye witnesses to their conduct, that they were the foremost in tendering their services. Poor fellows! they might, perhaps, have dreaded that the addition of the Canadian territory to the United States might have brought them back into the state of slavery in that land of boasted liberty from which they had emancipated themselves by flight into the land, upon which, whoever puts his foot, *is free*. These sons and daughters of Africa are scattered up and down through the province (they have one regular settlement, "Wilberforce"!) but none seems to care for their souls. I have already spoken of the German inhabitants of our province; a most interesting and loyal people. I may mention one circumstance which occurred during my visit among them. Their anxiety for a Clergyman who understood German and English, was thus accounted for: "We," said the elders, "are too old to learn effectually the English language; we therefore require a Minister to preach to us the Gospel in the tongue wherein we were born; but for our children we desire that

English schools may be established, and that they, enjoying all the blessings of the British constitution, may grow up, as in feeling, so in language, devoted subjects of the crown of England." Would the English nation grudge the annual expenditure of £200 or £300 for these people, till they had sufficient means to provide entirely for their Clergy?

I now proceed to give a few extracts from the reports of the committee, and from the journals of several eminent Missionaries of our Church, who have been employed these last few years by a society formed in Toronto in 1830, to receive the contributions of the faithful in the province, and of any benevolent friends (and there have been many) in England, for alleviating our spiritual necessities. The following were the officers of the society, (called "The Society for converting and civilizing the Indians, and propagating the Gospel among destitute settlers in Upper Canada.")

**PATRON.**

His Excellency Sir J. Colborne, K. C. B., &c. &c. Lieutenant-Governor.

**PRESIDENT.**

The Honourable and Right Rev. the Lord Bishop of Quebec.

**VICE-PRESIDENTS.**

The Chief Justice	Mr. Justice Macanlay
The Archdeacon of York	The Rev. Dr. Harris
The Archdeacon of Kingston	The Hon. W. Allan
The Hon. J. H. Dunn	

**THE MANAGING COMMITTEE.**

**THE NEIGHBOURING CLERGY.**

Hon. Joseph Wells	S. Washburn, Esq.
Solicitor-General	Robert Stanton, Esq.
Hon. G. H. Markland	Captain Philpots, R. E.
Alexander Wood, Esq.	Dr. Baldwin
C. C. Small, Esq.	The Attorney-General
James Fitzgibbon, Esq.	William Hepburn, Esq.
<b>TREASURER.</b> —A. Wood, Esq.	<b>SECRETARY.</b> —Rev. H. Grasett.

The operations and claims of this society are not unknown to the highest authorities in the Church, as the subjoined list of donations to it, in 1831, will show :

## SUBSCRIBERS' NAMES.

Lord Archbishop of Canter- bury, .....	£20	0	0	The Principal of Magdalen Hall, .....	£ 5	0	0
Lord Bishop of London ...	15	0	0	The Principal of St. Alban Hall, .....	5	0	0
Lord Bishop of Winchester, Lord Bishop of Chester, ...	5	0	0	Rev. Dr. Ashurst, All Souls College, .....	5	0	0
Sir T. D. Acland, Bart., ...	10	10	0	Rev. J. Wilson, Queen's Col- lege, .....	5	0	0
Hon. James Stewart, .....	5	0	0	Collection at Saint Mary's Church, Oxford, June 12th 1831, .....	36	11	0
Lord Archbishop of Armagh, Lord Bishop of Bristol, ...	3	0	0	Archdeacon Hamilton, .....	1	1	0
Lord Bishop of Llandaff, ...	5	0	0	Rev. Jocelyn Willey, He- worth, York, .....	3	0	0
Rev. Dr. Madin, .....	5	0	0	Mrs. Partis, Bath, .....	25	0	0
Miss Brooke, of Hemel Hem- sted, .....	5	0	0	Major Gen'l., Pilkington, ...	5	0	0
Rev. the Vice Chancellor of Oxford, .....	5	0	0				
Mrs. Jones, .....	5	0	0				

The following is an extract from the Report of the Committee for 1834, containing a letter from the Rev. Adam Elliott to the secretary :

REVEREND SIR,

*Toronto, 13th November, 1834.*

Though I have already communicated to you, for the information of the Society, a concise statement of my missionary excursions and labours, I deem it my duty, on this occasion, to transmit a few additional observations respecting the sphere of my exertions.

The destitution of my Christian brethren, whom I have the pleasure to serve, and their continual solicitations for the stated services of the Church urge me to make an appeal in their behalf, to those who I am persuaded, have their best interests at heart, and consider the extension and edification of the Church, as things of the highest importance. I have the satisfaction to inform you, that there are members of the Church in every neighbourhood which I have visited, and that in making my last tour I have been received with increased attention and kindness alike by them and people of all parties and persuasions which this part of the Province presents. But the adherents of the Church have uniformly expressed to me their regret, that however much might be expected from her, comparatively few are favoured in this country with her ministrations. Though many of the inhabitants of this district have been long deprived of the privilege of attending the service of the Church, they cease not religiously to retain their ancient attachment to her doctrines, constitution and form of worship. A vast multitude of Episcopalians are now looking with deep anxiety to the heads of the Church, ardently hoping that Clergymen will shortly be stationed in their respective neighbourhoods. It is to be regretted, that many persons who originally belonged to our communion, have joined other persuasions, on account of their destitution of the public means of grace. Several persons induced by their views of the sacrament of baptism\* to have their children baptized, though not by a clergyman of our communion, have lamented that no opportunity was presented for their initiation into the English Church. So ardent is the avidity with

\* I have frequently been requested to re-baptise such children ; but have always declined complying with their parents' solicitations.

which the Episcopalians avail themselves of attending the occasional ministrations of the Church, that it not unfrequently happens on such occasions, that children are presented to be baptized, who have been carried by their parents, walking on foot a distance of ten or twelve miles. I am persuaded that it would be easy at present, for clergymen adequate to the undertaking, to organize a congregation in every neighbourhood of the Home District. *But it is to be apprehended that this will not long be the case if the number of our Missionaries be not speedily augmented.* The present generation of Episcopalians having passed away, their posterity cannot be expected to inherit their attachment to the Church, if they be suffered to grow up uninstructed in her principles and unacquainted with her form of worship. *Notwithstanding all that has been alleged concerning the numerical weakness of the Church in this country, so far as I am acquainted, the number of her adherents is greater than that of any other denomination in this district.* Their destitution of the regular ministrations of religion and danger of falling into error, loudly call for the instruction, the presence and protection of their spiritual guides. It is much to be wished, that a clergyman could be stationed in every neighbourhood where his services are required. But if this cannot be speedily effected, the want of resident ministers might in a great measure be supplied by travelling Missionaries. If each of our congregations could be visited regularly by a clergyman, once in every two or three weeks, it is hoped that with the divine blessing accompanying his exertions, the members of the Church would not only be prevented from separating from our communion, but also be induced diligently to attend to the things which belong to their everlasting peace. It must be admitted, however, that the disadvantages and difficulties, if not dangers, attending the office of a travelling Missionary in this country are many, and it may be apprehended that probably few clergymen would be disposed to move in a sphere of so much exertion and self-denial; but when we reflect how many of our brethern have been constrained by "the love of Christ" to go with messages of mercy to the heathen in eastern climes abounding with difficulties, dangers and deaths, it is not to be doubted but others moved by the same divine principle will emulate their zeal and gladly proceed to publish the good tidings of salvation to their own countrymen and Christian brethern, who are dispersed abroad in this western world. It ought to be borne in mind, that though a travelling minister in this country meets with many causes of annoyance, regret and dissatisfaction, arising from the various characters, habits and circumstances of the inhabitants, yet he is every where received with sympathy and brotherly kindness, and his work of faith and labour of love are often accompanied with religious joy which may be considered as the anticipation of his future reward. If a sufficient number of ministers and the means of their maintenance could be obtained, a plan might be adopted of supplying the various congregations which are, or might be organized throughout this province, with the stated services of the Church, without a resident clergyman for each township, and yet it would not be necessary for the Missionaries to be continually travelling. Each of them might have a residence near the centre of the circuit of his labours. My acquaintance, however, with the general state of this country, in regard to religion, is *not such as to enable me to speak particularly respecting the number of*

clergymen requisite for such parts of the province generally, as are at present destitute of the ministrations of the Church: but if I may be permitted to form an opinion from what I have seen in the sphere of my labours, at least ten, on an average, are necessary for each district. Being acquainted with the Home District generally, having repeatedly visited the different neighbourhoods in it, which are without a resident clergyman, I beg leave to go a little into detail respecting this part of the country.

There is ample employment in the townships of Tecumseth and West Gwillimbury alone for two or three ministers, but one active Missionary would be of incalculable benefit to the inhabitants. The settlers in West Gwillimbury are numerous, and principally Protestants from Ireland. In that neighbourhood, I am informed, there are about eighty families belonging to the Church.

In August last, I performed Divine Service and preached daily for about a week in that township. The inhabitants look with confidence to the heads of the Church for a clergyman, and have prepared materials for the erection of a Church.

In Tecumseth, the adjoining township, the Episcopalians are likewise very numerous, and have repeatedly expressed much solicitude for the stated ministrations of religion. The daily service of the Church was as well attended in Tecumseth as in West Gwillimbury, and on Sundays the congregations were very large in both townships. A Church has been lately erected in the township of Tecumseth, in a central situation, which, however, is far from being finished.

There is also a considerable congregation of people residing in the townships of Essa and Innisfil, adjacent to Tecumseth and West Gwillimbury, who will very thankfully receive the visits of the clergyman who shall be stationed in that part of the country.

The townships of Whitechurch, East Gwillimbury and King, form an extensive field of Missionary exertion: the clergyman might reside at Newmarket, where a church has been lately built. The congregation of Episcopalians at that village is considerable; and in its vicinity the inhabitants are very much divided on the subject of religion.

It is supposed, that in the township of East Gwillimbury, the members of the Church are comparatively few, but whenever I have officiated in that neighbourhood, I have met with a kind reception, and numerous assemblages of people have attended divine service. There is little unanimity among the inhabitants of that part of the country respecting religion; and many of them have run into the grossest errors, while others profess to be of no particular persuasion.

The inhabitants of the township of King are also much divided as it respects their religious opinions, but the number of Episcopalians is considerable.

The township of Brock, Georgina, Thorah, and North Gwillimbury, also present a large sphere of Missionary labour.

The adherents of the Church in Brock are numerous, and have long been solicitous for a minister. A Church is much wanted in that neighbourhood, as the people are obliged to assemble in a barn for the performance of divine service.

The inhabitants of Georgina, the adjoining township, are also destitute

of a Church: the Episcopalians are perhaps the most numerous denomination in that neighbourhood, and the rest of the people are principally Presbyterians and Roman Catholics.

The number of settlers in Thorah, which is likewise adjacent to Brock, is comparatively small, and the people in that township are chiefly Presbyterians and Churchmen. The former are said to be the most numerous denomination.

North Gwillimbury is adjacent to Georgina; the inhabitants of that township are of various persuasions, but would gladly avail themselves of the privilege of attending the service of the Church.

A clergyman is also required for Whitby and Darlington. The Episcopalians in both townships are numerous, and have repeatedly expressed to me their regret that they should remain so long destitute of the stated services of the Church. A Church for the people to assemble in is wanted in both these townships. The minister who may be appointed to labour in Whitby and Darlington might also profitably extend his exertions to Reach and other adjoining townships.

Scarborough, Pickering and Uxbridge likewise present an extensive field of ministerial exertion. Much diversity of opinion prevails in these townships concerning religion. The adherents of the Church in Scarborough are numerous: a small Church has lately been erected on the south side of the township, which is not yet completed, but if it were finished, I am persuaded that the congregation would be large. The members of the Church residing in the north part of the same township, have repeatedly expressed their desire for a clergyman, and congregations might easily be organized in other parts of the neighbourhood.

Several congregations might likewise be formed in Pickering: I have sometimes preached to numerous and attentive assemblages of people in that township.

The inhabitants of Uxbridge are yet comparatively few and of different persuasions, but there are adherents of the Church in that township as well as in Pickering, and a clergyman receives a kind reception from the inhabitants generally.

In Chinguacousy, Albion, the northern part of the township of Toronto, in the Gore of Toronto, the Episcopalians are exceedingly numerous, and each of these neighbourhoods present employment sufficient for a minister; but one active and zealous Missionary being stationed in a central situation might attend to the various congregations which may be organized in that part of the country.

The inhabitants of Mono, Adjala, Caledon and Mulmur are also much in want of the ministrations of religion. The members of the Church are very numerous in the township of Mono, and a Church has been erected, but is far from being completed.

Perhaps nearly one half of the settlers in Adjala, which is adjacent to Mono, are Roman Catholics, but the rest are said to be principally Protestant Episcopalians.

There is also a large congregation of Episcopalians in Caledon, which is likewise a township adjoining Mono, and a Church for the people to assemble in is greatly needed in that neighbourhood.

The settlers in Mulmur and Tossorontio, townships adjacent to Adjala

and Mono, are yet comparatively few, but will be very solicitous for the Missionary, who may be sent to reside in that part of the district, to visit them occasionally.

The new settlements on the north side of Lake Simcoe present a vast field for the exertion of Missionaries.

A resident clergyman is much wanted at Penetanguishine, who might profitably extend his services to the settlers generally, in the townships of Tiny and Tay. As that is the place where the Indians annually assemble to receive presents from the Government, if a zealous minister were continually residing there, he would gladly avail himself of the many favourable opportunities which would be afforded of addressing them on the most important subjects, and thus he might be instrumental in their conversion and the extension of the Church.

Vespra, Flos and Sunnidale are also destitute of the public ministrations of religion and present ample employment for a clergyman.

The congregations at Barrie and Kempenfelt are considerable, and the inhabitants of that part of the country in general, are very solicitous for a minister. When I last visited that neighbourhood, Captain O'Brien informed me that he purposes to have a Church immediately erected near Kempenfelt Bay. (This Church has been built.—W. B.)

The settlers in the townships of Oro, Medonte and Orillia are also numerous, and require a clergyman to reside and labour among them. They are also in want of Churches to assemble in. As many of the people live far apart, and as the roads are yet bad, that part of the district presents a field of great exertion for a Missionary.

Thus it appears that *ten or more clergymen are necessary for such parts of this district alone as are destitute of the stated services of the Church; and I have taken the liberty of recording my opinion, that at least a like number is requisite, on an average, for the different districts of the Province.*

But as the population is rapidly and continually increasing, and as a very large proportion of the emigrants who come from England and Ireland to settle among us, are Episcopalians, *a far greater number of ministers than I have mentioned, will soon be necessary for this flourishing and magnificent country.*

I remain,

Reverend Sir,

With sincere regard,

Your obedient, humble servant,

ADAM ELLIOT.

The Rev. A. Mathews, M. A.,  
Secretary, &c., &c., &c.

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When communicating to the Society the particulars of his important intercourse with the Indians at Penetanguishine, Mr. Elliott has the following remark, which the Committee have reserved from his Journal to be noticed in this place. "I am persuaded," he says, "that an opportunity is now presented to the Society of being instrumental, by the Divine blessing, in gathering many of these unhappy but interesting people into that

Church which they prefer, and which is best adapted for their conversion and Christian edification."

The Committee, it will not be doubted, would indeed most gladly seize the opportunity thus presented, and gladly become instrumental in effecting so desirable an object; but the narrow resources of the Society altogether forbid their engaging in it further than they have done. At the particular desire of the Lieutenant Governor, they authorized Mr. Elliott to devote as much time as he could spare, without serious hindrance to his other duties, to the instruction of the Indians assembling to receive their presents, at the village of Coldwater; and so acceptably has he fulfilled his instructions on this point, that they are strongly desirous of affording him an opportunity at least of keeping an appointment which he made at their earnest solicitation, to meet them again in the ensuing Spring, at the Manitoulin Island, but this is *all* they can venture to do at present.

The spiritual charge of the Destitute Settlers of the Home District, in itself, requires more time and attention than Mr. Elliott has to bestow, and already calls for a division of labour. In the event, therefore, of the Indians, whom Mr. Elliott addressed, settling on the Manitoulin Island, or elsewhere, a separate Missionary would be manifestly necessary for their adequate instruction. When such an opportunity shall arrive, the Committee hope that, whatever may be the case *now*, the funds of the Society will *then* be in a condition to meet it. It is with a feeling amounting to distress that they listen to the numerous demands upon the Society, when their ability to answer them is so small—that they hear their travelling Missionary declare that *ten or more* Clergymen are necessary for such parts of the Home District as are destitute of the stated services of the Church, when it is with the greatest difficulty they can supply it with *one*—that they find the same gentleman record his *opinion that a like number is requisite, on an average, for the remaining Districts of this Province, no provision whatever for which has yet been made.*\* If, however, they receive such representations with *pain*, they publish them with *hope*. Surely, they conclude, when this is understood at Home, the charities of the British Isles will not slumber nor sleep. When thus invited, thus summoned to a field so new, so ample and so interesting, they will regard the Atlantic that rolls between it and them but a feeble and insufficient barrier to their interposition. The time has been when they have crossed a wider and more perilous ocean on an errand not more merciful—in a cause not more holy—to the removal of idolatries not more dark, and the preservation of Religious knowledge, when not in greater danger of extinction.

The Committee acknowledge with thankfulness the continued patronage of friends in England, whose donations will appear in the Subscription list. Among these the name of Mrs. Simcoe stands conspicuous; this benevolent lady, many will remember, was a long time resident in Canada, and though now some years separated from it, is neither unmindful of its spiritual wants nor slow to embrace an opportunity of administering to them. The bounty of Mrs. Simcoe will therefore prove of more than intrinsic value to the Society, as it must be regarded, not only in the light of an offering

\* Mr. Harper was ordained, January, 1835, to travel the Home District, as one of the Society's Missionaries. There are eleven Districts in Upper Canada.

from a benevolent Christian, but also of a testimony, founded on long personal observation, to the peculiar and pressing necessities of the Church in this country. The name of the Rt. Hon. The Lord Bexley, also appears in the list, as a large benefactor to the Society; thus have the religious liberalities of this pious and benevolent Nobleman found their way to the wilds of Canada in common with other parts of the globe.

The state of the Indians may be gathered from the following extract of the Committee's Report for 1835 :—

The effects of religious ignorance on the heathen of this Continent, even in its mildest and least offensive form, can never be contemplated by an enlightened and Christian mind, without the deepest pain and commiseration, but are beyond expression deplorable when exhibited in the revolting propensities of the Cannibal. Intelligence of such abominations, even if it come to us mellowed by the intervening waters of the far Pacific, would carry with it sufficient horror to arouse a Missionary zeal for their removal; but the dreadful secret betrays itself within four hundred miles of the seat of Government, the very heart of religion and civilization. The fearful nature of such depravity need not alarm us for the success of the remedy which we have it in our power to apply. The evil, though of the first magnitude, will yield, no doubt, to the combined influence of the Gospel, and the arts of civilized life, especially as it appears to be unattended with innate ferocity, and is exhibited, as Captain Anderson remarks, in a strange combination with great gentleness and docility.

Extract from the Rev. W. F. S. Harper's report to the secretary of the society.

I beg leave to observe, in conclusion, for the information of the society that a continual intercourse with the people in the circuit of my missionary service, enables me to repeat my opinion with increased confidence, that the Church in this country has not merely been misrepresented by persons of different parties and persuasions respecting her influence and extent, *but also that the number of her members and adherents has been greatly under-rated by Episcopalians themselves.* I have no hesitation whatever in stating, that so far as my observation has extended, the ministrations of the Church are very acceptable to the inhabitants of this country; her adherents evince the highest respect for her ministry, and express the most ardent wishes for the regular celebration of her affecting services in their respective settlements. I have frequently heard them observe with deep regret, *that though they belong to the Established Church, they are the most neglected and destitute denomination of Christians in this flourishing country.* They are, indeed, at present an unhappy and a scattered flock. May He whose never-failing Providence ordereth all things, both in heaven and earth, be pleased to send forth Pastors "to seek for His sheep that are dispersed abroad, that they may be saved through Christ for ever!"

The following is submitted as a short outline of what Mr. Harper conceives to be the spiritual wants of this district, in respect to Clergymen:—

In the first place, then, I would observe, that the number of Episcopalians scattered through the district far exceeded my expectations; they are numerous in most of the townships, and in some they are decidedly the majority. In several parts of the district, numbers of them have been induced to leave our Communion to join other denominations, from being unable to obtain the ministrations of their own; but where this has been the case, they almost invariably retain a partiality to their *Mother Church*, and rejoice at an opportunity of again partaking in her services. Many too who have had their children baptized by the Methodist Preachers and Ministers, of other denominations, have brought their children to me to be re-baptized; and with my brother Missionary, Mr. Elliot, I may observe, as an evidence of the firm attachment which many have to the Church of their forefathers, and of the anxiety of again enjoying her ministrations, I have had persons come not only “ten miles,” but not less than fifteen, and that in rainy weather, to attend Church. But I may also observe here, that these persons of whom I speak were Europeans, who have been brought up in the bosom of the Church; their children, however, can scarcely be expected to retain the same attachment, and indeed under existing circumstances, it cannot be looked for. This may be sufficient to shew, in some degree, the necessity of an increase of labourers in this portion of the Lord’s vineyard. But I would yet further remark, that the prejudices which we daily meet with, as well as the objections which are continually raised against the Church arise in a great measure from the ignorance which prevails with regard both to her doctrine and practice. So strikingly is this the case, that I have once or twice had it remarked to me, after officiating in mixed congregations—“Why sir, you preach the same truths as we do—*after all*, there can be no essential difference between us,” and many other such like observations. I need not, however, multiply evidences of the spiritual wants of the District, and of the loud calls which resound from every quarter of it, for men who shall be “apt to teach, patient, in meekness instructing those that oppose themselves.” The excellent remarks made by Mr. Elliot, contained in the Society’s last report, apply equally to this District, though the number of Episcopalians is considerably smaller. The number of Clergymen, therefore, requisite for such parts of the District as are at present destitute of the ministrations of the Church, if I may be permitted to form an opinion from what I have seen in the sphere of my labours, *I conceive to be at least nine—two of these residents; and the other seven travelling or visiting Missionaries*, since in the back or newly settled townships, an Itinerant Ministry is the only effectual means of supplying the wants of the people. I have neither time nor space at present to enter into any particular detail, but the division which I have made is as follows:—A resident Clergyman is much wanted in the township of Seymour, where, as I mentioned in my last report, a subscription had already been raised, and application made to the Bishop for one. A resident Clergyman is also much required for Sidney, where a Church has already been built, and which is at present

attended to once a week, by the Rev. Mr. Cochran, of Belleville. The township of Loughboro', Pittsburg, and Portland, together with the back concessions of Kingston, afford an ample field for Missionary labour, and would perhaps be more than one man could duly attend to, the number of hearers being very great. Camden and Sheffield would also fully employ another Missionary. Hungerford, Huntingdon, and the rear concessions of Tyendinaga and Thurlow, afford another most extensive range for the labours of a visiting Missionary. Rawdon, Madoc and Marmora, greatly require a Clergyman to reside and labour amongst; for though these townships, and especially the latter ones, are yet but partially settled, the adherents of the Church are very numerous, but as they are very much scattered, and the roads yet very bad, these townships present a field of great exertions for a Missionary. The other two Missionaries, which I conceive to be necessary, would find ample employment in the District of Prince Edward, formerly a part of this District, and *where the number of Episcopalians is very great.* Thus, then, it appears that in this District *alone, nine, or more, Clergymen are at this moment necessary to supply those places which are destitute of the stated services of the Church.*— This demand daily becomes stronger, as our population increases; but let us trust and pray that He who has sent us forth as pioneers and labourers, to sow the good seed, will also speedily send us fellow-labourers, to “water and to nourish to maturity, the tender plants which have been committed to our charge.”

W. F. S. HARPER.

Can the Christian reader doubt of the awful extent of our spiritual destitution in Upper Canada? Will the Christian reader withhold his assistance? Let it be remembered that such was the state of the province in 1835; we have now passed one quarter of 1838; the necessity must have proportionably increased. We, beg now, to present our readers with an extract from “The Church,” a religious periodical published in Upper Canada, connected exclusively, as its name imports, with the Church.

By the following communication, founded on information the most authentic, it will be perceived that, in the Midland District, **FOURTEEN CLERGYMEN** of the Church of England are immediately required, in addition to the six already employed therein; so that, in fact, the supply of Clergymen in that large and populous District amounts only to one-fourth of the actual demand, inasmuch as Kingston possesses two out of the six Ministers engaged in that field. Again, then, we ask, Why are these fourteen places permitted to remain unsupplied? And why are the means which our lawful property would furnish withheld from yielding to those fourteen townships the stated religious instruction which they not only need but are anxiously soliciting?—

*To the Editor of the Church.*

Napance, 20th Nov. 1837.

Rev. Sir:—In compliance with the request contained in the 17th No. of your valued paper, I beg to send you the report prepared by the Rev.

W. Harper and myself, who were appointed a sub-committee to report upon the Midland District, by the Rev. Gentlemen nominated at the meeting of the Midland Clerical Association, which took place in Cobourg, in August last, to ascertain and report upon the state of the *unprovided* townships embraced by the Association. I beg to refer you to the Rev. Messrs. Greer and Wade for reports upon those in the Districts of Prince Edward and Newcastle.

I remain, Rev. Sir,  
Your faithful servant,  
SALTERN GIVINS.

In the Midland District there are *eighteen settled townships* containing upon an average one hundred square miles. Of these, *eight*, namely, Kingston, Ernestown, Fredericksburg, Adolphustown, Richmond, Tyendenaga, ThurLOW and Sidney and the island of Tanti are partially supplied by the ministrations of the Clergymen settled in the towns and villages therein.

Commencing at the Eastern limit of the District—Wolf Island—the townships of Pittsburg, Loughborough, Portland, Camden, Sheffield, Hungerford, Huntingdon, Rawdon, Madoc, and Marmora are at present in the opinion of the Committee entitled to a resident Clergyman as contemplated by the provisions of the Constitutional Act. The number of Churchmen and persons favourably disposed to the Church in the majority of these townships, as ascertained by the travelling Missionary, more than justify the assertion that a Clergyman stationed in each would find ample occupation.

Of the townships stated as partially supplied by Clergymen, those of Richmond, Fredericksburg and Sidney, with the island of Tanti, having churches erected in them served by the Clergymen resident in the adjacent towns and townships, have especial claims to the services of a Clergyman of their own. For in each of them there are not only congregations already formed, but from their extent they embrace stations which demand the attention of a Clergyman, as hereafter the accommodation of the settlers will require an additional Church, and probably at no distant day another Clergyman.

The rapidly increasing demands of the towns and townships in which Clergymen are already stationed, to their exclusive services, augment the necessity of the townships now partially served by them, being speedily supplied with a clergyman of their own.

With regard to the townships in this District, unsupplied by the regular ministrations of the Church, the committee beg to state, that in the townships of Loughborough and Portland, where there are numerous congregations of our Communion, there prevails a strong desire for the services of resident Clergymen, and should any hope of realizing their desire be held out to them, liberal subscriptions would immediately be commenced for the purpose of erecting Churches.

In the township of Camden East, in which a large proportion of the inhabitants are either Churchmen or favourably disposed to our Communion, a site for a Church and burial ground has been offered by Mr. J. Williams, and a considerable amount subscribed for its erection. However,

not being permitted to entertain the hope that a resident clergyman will soon be acceded them, they are discouraged from commencing it.

On the line between the townships of Hungerford and Huntingdon, where the friends and adherents of the Church form a majority of the inhabitants, they are particularly desirous of obtaining a resident Clergyman, and the building of a Church has been long in contemplation.

In the townships of Marmora and Madoc, although partially settled, the inhabitants, a great portion if not a majority of whom are members and friends of the Church, are very anxious to enjoy the benefits of a resident Clergyman. Under the auspices of the Hon P. McGill, of Montreal, proprietor of the Marmora iron works, a neat stone church has been built at that place, by the joint contributions of Protestants and Roman Catholics, (we have understood, for the accommodation of both) but *in consequence of there being no Clergyman of our Communion appointed for that neighbourhood*, the committee regret to state, that the church has fallen into the hands of the Roman Catholics exclusively, it having been consecrated by their Bishop and served occasionally by a priest.

It will, we believe, be now clear beyond the possibility of doubt that the wants of the Church in Upper Canada exceed by far those of any other branch of the Church in any part of the world. We submit them in tabular form (although much under the actual state) to the consideration of the Church in England.

MINISTERS.

There are eleven districts in Upper Canada: to supply these districts with the services of the Church by *travelling missionaries*, at least *one hundred and twenty* would be immediately needed: allowing the income of each to be 150*l.*, no less a sum than 18,000*l.* per annum is required; but as the congregations would willingly *assist*, say, in a few years, to half the amount, the sum then needed would be .....

ACTUAL. ANNUAL.

£9,000

The expenses attending each minister's passage to America and location in his sphere would be £50:—total for 120 .....

£6,000

CHURCHES.

Each Clergyman would be enabled and required to serve three Churches on a Sunday (not to speak of week-day stations), or about one in each township of ten miles square. Three hundred and sixty Churches are there.

## ACTUAL.

fore needed at the least; which, at a cost of only 200*l.* each, would amount to 72,000*l.*; but as the congregations are expected to subscribe the half in money or labour for each Church, this sum would be diminished to.....

£36,000

Every 100*l.* procured in England will secure the erection of a Church in Upper Canada, capable of containing from 250 to 300 persons.

## RECEIVED.

	DONATIONS.			ANNUAL.		
	£	s.	d.	£	s.	d.
Society for Promoting Christian Knowledge.....	2000	0	0			
Society for Propagating the Gospel in Foreign Parts.....				500	0	0
Collections after sermons by the Rev. W. Bettridge, B. D. at public meetings, &c.....						
London .....	504	5	0			
Cambridge .....	87	17	11½			
Huntingdon and Godmanchester.....	49	17	1½			
Oxford .....	336	19	4½			
Brighton .....	68	12	5½			
Do moiety of collection not yet received, about .....	120	0	0	188	12	5½
Cheltenham .....	314	15	8			
Do not yet paid .....	200	0	0	514	15	8
Dover.....				71	6	6
Ramsgate and Margate .....				98	9	5
Harrogate .....				24	0	0
Knaresboro' .....				20	0	0
Ripon.....				40	0	0
Huddersfield .....				109	0	0
Sheffield.....				289	10	1
York, (about) .....				40	0	0
Hull .....				190	0	0
Bradford.....				90	19	0
In these several places about.....						
				120	0	0

Such are the pecuniary results of the labours of the Deputation in England. A very natural inquiry may suggest itself here, and to which I proceed to offer a distinct answer;—viz, *by whom, and for what* will these funds be disposed of? I reply that the same authority which appointed the Deputation to plead the cause of our destitute fellow-churchmen in Upper Canada before the Christian public in England, will have the *exclusive disposal* of the funds raised by the deputation. That authority is *the Church*;—we plead for the necessities of the Church; the funds therefore raised will be disposed of by the Church. The objects for which the funds raised, will be employed, are,—first, the maintenance of ministers; and secondly, for the erection of Churches in Upper Canada. I have stated the wants of the Church; and I trust the authority upon which I have made my statement, will be considered sufficient and unquestionable. In the journals of the missionaries however, and in the reports of the committee of the Toronto Society, mention is more specifically made of the want of ministers, and merely a passing notice taken of the need of Churches. I may be permitted to say a few words on the subject. The more pressing need is, unquestionably, ministers; for without these, the expenditure of funds in the erection of Churches would be an exhibition of folly. The absolute necessity of supplying the lack of clergymen is apparent,—that of erecting Churches is not perhaps at first so clearly manifested. The following considerations must, however, we think convince the reader of the propriety of making the erection of Churches and the location of ministers a simultaneous measure :

1. That “all things may be done decently and in order.” It is true that the validity of the sacraments, or the power of the gospel does not depend upon the fabric in which the one is preached or the other administered. Neither am I alluding to cases of extreme necessity; but as a Churchman I cannot but be desirous of seeing a place consecrated to the name of the one true and living God, in which the ordinances of Christ Jesus may be administered with decency. At present in Upper Canada this cannot be effected. We are obliged to minister in barns or shed, or it may be in the open air. It is impossible to repress the feeling that such a state ought not to exist one moment longer than urgent necessity may require.

2. That the ordinances of our Church may be *continuously* ministered. Those who know any thing of our Canadian Winters, will understand that for four or five months it is utterly impossible to attempt a service on a threshing floor, &c. ; life would be endangered. It will be apparent, therefore, that a clergyman must, in the absence of Churches, confine his services to the small and very inconvenient dwellings of the settlers during the Winter months. These dwellings will rarely accommodate more than from twelve to twenty persons ; the consequence is obvious—either the minister's labour is increased tenfold, or rather a great proportion of his scattered flock must forego the privilege of public worship.

3. That sound doctrine only may be supplied to the people. In the present state of Upper Canada, the Clergyman of the Established Church has no exclusive right to barns, or sheds, or the forest itself for public worship. Every teacher of dissent claims an equal right with the Churchman. It is an undeniable fact, that sects of the most heterodox character abound on the continent of America and herein, I mean especially the United States. New denominations are continually claiming a portion of the public attention ; and it is no very easy thing to discover, for some time at least, what the character of the heresy may be, by which those new lights propound as the truth of God. It will be easily understood, that in the dearth of sound spiritual instruction, the people are liable to be seduced to hear (at least) error ; they are, therefore, in danger of being led from the paths of the Lord, just in proportion to the skill and sophistry of the teachers of novelty. There is no preventing these persons from making known their errors. The place occupied by a clergyman in the morning, may be occupied by the most heretical teachers in the afternoon. I will give an instance in my own experience, (and such instances are constantly occurring.) On my arrival at one of my stations, I was informed by a Churchman that an *Universalist* had been preaching in the morning, and that he had brought together a large congregation. I was, of course, aware of the dangerous tendency of the doctrines of Universalism ; and I determined, in the strength of Christ, to preach the truth which opposed those doctrines without making distinct allusion to them. I was enabled, I believe, to declare the truth, with some measure of power ; the blessing was scarcely pro-

nounced, when an individual stood up and gave notice, with a *Jonathonian* accent, that he would preach from the same text in the evening; and he invited all to attend, but *especially the preacher* (myself.) Of course I took no notice of his invitation. I was pleased to learn after that he failed in getting a congregation together. Now, had a Church been erected in that place, (there is one *now*,) such an exhibition could not have occurred; the people having the regular ministrations of our holy Church would not be disposed to run after every fresh importation from the States;—they would be preserved from such danger of infection. I hold this to be an unanswerable argument for the necessity of erecting Churches simultaneously with the location of a minister.

4. That some income may be secured to the clergyman. We do not wish the clergy of Upper Canada to be continually a burden to the mother country, or a drain upon the Christian benevolence of private individuals. They must, however, continue to receive funds for their decent maintenance from England, until the colony possesses means to support them. No clergyman could desire to have a yearly or half yearly *begging sheet* going round amongst his people; his habits, his education, his feelings, are all repugnant to such a means of subsistence. If a church be built, there would be no need for such a measure. Every family or individual who attends the services of the church, and finds accommodation from Sabbath to Sabbath, will unquestionably be ready to give something for the service rendered, for the rent of the seat occupied. The clergyman would not object to ask for seat-rent. Thus, in a few years, a clergyman ministering to four or five congregations, might fairly expect to derive considerable pecuniary support from his people, and in many cases, if not all, sufficient to relieve altogether or in part the Society or fund from which his wants had been hitherto supplied. I trust sufficient has been said to place the necessity of erecting churches almost on an equality with that of supplying missionaries.

I ask the reader's permission to recur for a few moments to a subject to which I have already alluded, viz., the authority which the act of 1827 gives to the executive to make exchanges of wild Clergy Reserves' lands for cleared lands, the property of individuals or of the crown, in the neighbourhood of a church, or even for

residences for the clergy. It will be obvious that if this provision were fully carried out, an immediate source of income would be open to the clergy. I speak not on speculation, but on what has actually occurred. The late respected lieutenant-governor, Sir John Colborne, expressed to me his readiness to sanction such exchanges. I very naturally sought for an opportunity to avail myself of the privilege. My friend, Rear-Admiral Vansittart, whose devotion to the best interests of the Church has scarcely been paralleled in Upper Canada, immediately consented to further my wishes. He finished a comfortable rectory house; he purchased twenty-six acres of cleared land contiguous to the rectory, and he separated about thirty acres more from his own property, all which he offered to exchange with the government for wild land. A government agent was appointed to value the property, and the exchange was effected. A part of that land I have been able to let for one pound currency per acre. The influential friends of the Church at home would confer a lasting benefit on the clergy of Upper Canada, if they could induce her Majesty's government to allow this part of the act of 1827 to remain yet in force, and to give every facility to its operation. This measure could not be regarded as injurious to any; and the province would benefit by it, as the wild lands so exchanged would be brought into earlier cultivation. No doubt, objections would be raised by those who have hitherto opposed the establishment of our Church. I cannot, however, account, on any Christian principle, for the opposition of the church of Scotland. It is a fact that the executive have (I think I may say, without exception,) granted glebes to that Church, from the crown lands, whenever asked. Of these lands there are yet millions of acres. Why should not the church of Scotland ask for a supply from this source, and lay aside her unnatural enmity to the Church of England?

I cannot persuade myself that any doubt remains now in the minds of my readers, of the existence of fearful spiritual destitution in the province of Upper Canada,—a destitution which has no parallel in her Majesty's dominions. In every other portion of our colonial territory, some effectual aid has been afforded. The necessity of an immediate attention to Upper Canada will perhaps be more apparent, by placing our state in juxtaposition with the

state of some other of our possessions. I attempt this, not that an iota of zeal or support should be withdrawn from existing institutions: the Searcher of hearts knows I have no such feeling, but merely to shew that Upper Canada has been overlooked, and that something must now be done for us.

**NORTH AMERICAN COLONIES.**—The church population of these colonies (with the exception of Upper Canada,) may be estimated at 170,000; and for their spiritual instruction there is a provision of two bishops and about one hundred missionaries, at an annual expense, (including the bishops' salaries,) of nearly 22,000*l.*; and even here it is confessed, by all who are competent to give a right opinion on the subject, that great spiritual destitution prevails.

It must be observed, moreover, that for a portion of the population a society has been formed, in England, which receives nearly £3,000 per annum, viz. the Newfoundland School Society. In that Colony the Church population does not amount to 20,000 and there are eleven Missionaries. I would beg to offer a suggestion to the Society, which originated with a gentleman of high legal authority, in the province; it is that they should apply to have their School Masters *regularly ordained* when they had given full proof of their piety and zeal. Great classical or mathematical attainments are not required for the fishing stations in Newfoundland. Persons might be found well suited to such situations, who, if ordained, would produce a great accession of strength to the Church, and supply the present lack of her ordinances.

In Upper Canada where the Church population may be estimated at 200,000, there is no Bishop, and there are only between fifty and sixty Missionaries who are supported at an expence of about £9000 per annum.

**AUSTRALIA.**—According to the last census (1837) the whole Protestant population (Church and Dissent, free and convict) amounted to 54,000. Allowing the Church to possess the half of this number 27,000; we find a provision made of one Bishop and twenty one Clergymen. In consequence of an urgent appeal from the Bishop of Australia for an accession of pastoral strength, the "Society for propagating the Gospel in Foreign Parts" issued a notice from which the following is an extract:

TRAFALGAR SQUARE.

May 8, 1837.

"The Society for the Propagation of the Gospel in Foreign Parts has received a pressing application from the Bishop of Australia, to assist in engaging and sending out Clergymen to New South Wales. The wants and peculiar circumstances of the Colony are thus described by his Lordship in a letter, dated Sydney, 14th October, 1836 :—

'The question upon which I have most urgent occasion to write to you, is that of providing us with additional Clergymen. Our obtaining, or not obtaining them, is a matter, as it were, of life or death.

'The Government requires from the inhabitants a contribution of at least 300*l.* towards the erection of a church, and will then appoint a Clergyman, with a stipend (not exceeding 200*l.* per annum) proportionate to the number of the congregation. The above condition has been, or is being, complied with in twenty one places, and there is an opportunity for settling nine additional Clergymen with average incomes of 150*l.* per annum, a house, some land, and in most cases some small advantage from fees, &c.'

"In consequence of this representation, the Society has resolved to invite applications from Clergymen and Candidates for Orders desirous of proceeding to New South Wales, and to make some addition to the stipends mentioned by the Bishop of Australia.

The average salary secured to each Clergyman by the Local Legislature being 150*l.* a year, together with a grant of 150*l.* from the Colonial Office for passage-money and outfit; a further salary of 50*l.* a year, together with a like grant of 150*l.* to defray the cost of settling in a new country, will be paid by the Society. It has been assured that these allowances will enable Clergymen to maintain themselves and their families in respectability and comfort. And it trusts that persons will be found who are ready to discharge the duties of the Christian Ministry in a land where the very existence of religion appears to depend upon the measures which may be adopted at the present crisis.

Applications and inquiries may be addressed to the Society's office, Trafalgar Square, London.

A. M. CAMPBELL,

SECRETARY.

And in the report of the society, for 1837, we find these truly generous proposals had been very successful, page 57—"In answer to the proposals issued on the occasion numerous offers of service were received; and from these have been selected seven gentlemen who have been appointed to the chaplaincies, by Lord Glenelg, and are already on their voyage to New South Wales. It is hoped that *the whole number of the proposed appointments will be completed before the end of the present year.*"

Who will not rejoice most unfeignedly that the needful supply

of spiritual instruction will so soon be afforded to the flourishing Colony of Australia? Still the true disciple of Christ will not fail to look with a sorrowful eye upon the 100,000 utterly destitute Churchmen in Upper Canada, and with the fervent (let it be prayerful and believing) hope that some means of alleviation may also be afforded to them.

**EAST INDIES, AFRICA, &c.**—It is truly gratifying to behold the unceasing labour of love in which the Church Missionary Society has been so successfully engaged amongst the poor idolators of the East. May the Lord crown their efforts with ten fold blessing! The Church Missionary Society's income amounted to upwards of £80,000 last year; it is admitted indeed that this large sum would not suffice if the enlarged views of the Society should gradually succeed; but at present it is beneficially employed for the support of their several establishments. Assuming that they have 100,000 converts (may they soon be some millions!) we cannot but desire that the 100,000 of the "household of faith" in Upper Canada who are earnestly imploring aid from the land of their birth, may also become the objects of Christian sympathy and partakers of Christian bounty.

Finally I cannot but believe that when the actual state and wants of our fellow countrymen and fellow Churchmen, in Upper Canada, are known to the Christian public, prompt and generous efforts will be made to enable the "Upper Canada Clergy Society" to carry out its pious designs and wishes into full execution, and the Deputation from the Church to return with the intelligence that their appeal for funds to erect Churches, has been liberally and cheerfully responded to. It is in this faith, I commend these pages to Him who can dispose the heart of His people to sacrifice all for His name, for the advancement of His glory, and for the good of His Church.

Donations and Annual Subscriptions will be most gratefully received at the following places:—Messrs. Herries, Farquhar, and Co., St. James's Street; Messrs. Barnet, Hoare, and Co., Lombard Street; Messrs. Hammersley and Co., Pall Mall; Messrs. Seeley, Fleet Street; at the offices of "The Record" and of "The Church of England Gazette"; Messrs. Mortlock and Co., Cambridge; Messrs. Parsons and Co., Oxford; and at the office of the "Upper Canada Clergy Society," No. 13, Exeter Hall. It is requested that any sums deposited at these places as Donations for the erection of Churches, may be placed to the account of "*the Deputation from the Church in Upper Canada*," or as Annual Subscriptions for the support of Ministers to the "*Upper Canada Clergy Society*."

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[The Author has reluctantly been obliged to increase the price of the Book. His intention was originally to confine himself within much narrower compass; he believes, however, that the importance of the subject, and the documents connected with it, and the increase of original matter, will be a sufficient excuse for the alteration in the price.]

ERATUM.—Page 13, first line, omit "is."

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W. E. Painter, Printer, 347, Strand, London.

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